


HAND-BOOKS
FOR
BIBLE CLASSES
AND PRIVATE STUDENTS

ST LUKE'S GOSPEL
CHAPS. XIII-XXIV
BY
Prof. Lindsay D.D.



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NEW YORK
DORTCHER & WELFORD



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BS 417 .H36 v.12
Bible. N.T. Luke.
The Gospel according to St.
Luke

V. 2

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EDITED BY
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THE GOSPEL OF ST. LUKE—CHAPTERS XIII.—XXIV.
BY THOMAS M. LINDSAY, D.D.

SCRIBNER & WELFORD,
743 AND 745 BROADWAY,
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THE GOSPEL ACCORDING TO

ST. LUKE,

WITH INTRODUCTION, NOTES, AND MAPS.

CHAPTERS XIII.-XXIV.

BY

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THE GOSPEL OF ST. LUKE.

CHAP. XIII. 1 **T**HERE were present at that season some that told him of the Galilæans, whose
2 blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered
3 such things? I tell you, Nay: but, except ye repent, ye
4 shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were

8. *Parable of Barren Fig-tree*, xiii. 1-9.

1. **At that season.** *At that very season.* They had come to Jesus for the purpose of telling Him of the disaster.

Whose blood Pilate had mingled, etc. This was a common occurrence during the rule of Pilate. He had once sent soldiers, armed secretly, among the crowd when the Jews came to protest against the carrying of the ensigns with the bust of Cæsar on them through the streets.

Were sinners above all the Galilæans. It was a common Jewish idea that misfortune was the manifestation of God's anger against the afflicted person. This theory of providence was peculiarly painful. It imposed a double burden: (1) the actual misfortune, and (2) the more crushing weight of the sense of God's anger. We do not know why good men are unfortunate, nor why the innocent suffer; but He who could say, in His supreme agony, *Father*, has made us know that whatever be the mystery of sorrow, it does not necessarily mean that the sufferer is thereby separated from God. *The Man of Sorrows* was, in the very height of His sorrow, God's Son.

3. **Except ye repent.** We are only too apt to pass harsh judgments upon the unfortunate, forgetting that we are sinners as well as they, and that calamities which fall on individual persons are the result of a general sinfulness which we ourselves have partly helped to create. Jesus employs these two narratives of calamities to press home the sense of guilt to each of his hearers personally. He had insisted on the *urgency* of conversion in xii. 58, 59; He now preaches its universal *necessity*. Compare Rom. ii. 1-11.

4. **The tower in Siloam fell.** Pilate had planned and partly executed a great aqueduct to supply Jerusalem with water, and had (sacrilegiously

5 sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit
7 thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth
8 it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:
9 and if it bear fruit, *well*: and if not, *then* after that thou shalt
10 cut it down. And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could
12 in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed

according to Jewish ideas) appropriated for the purpose part of the sacred treasure of the Temple. This tower near the pool (John ix. 7) in Siloam was probably part of the works, and the workmen were considered by strict Jews partakers in Pilate's crime.

6. *Came and sought fruit thereon*, etc. This parable enforces the lessons of the preceding verses; it teaches that there is a *time of grace*, which may be lengthened, but which must come to an end. "There is a fulness of time in the history of a nation during which it receives its opportunities. This time had now expired with the Jews, and the forty years that were yet given them, in answer to the 'Father, forgive them,' which our Lord breathed from the cross, were the tree's ultimate year of probation which was to decide its fate" (Marcus Dods).

7. *Why cumbereth it the ground?* Every human life, whether of a community or of a man, has to serve some good and also some distinctive purpose; if the purpose is not served, the life is worse than useless, for it hinders others' work. The parable conveys encouragement as well as warning; it teaches the patience of the Father, the intercession of the Son, and the help given in all holy endeavour.

9. *Woman healed on the Sabbath day*, 10-17.

11. *And was bowed together*. Luke the Physician describes the case minutely. It was curvature of the spine; the woman was bent together, and could not unbend herself; she had been in this state for eighteen years. Though such an invalid, she came to worship in the synagogue, and got a blessing there.

12. *Called her to Him*. *Called her and said*. He spoke to her, and in speaking healed her. To compassion in voice He added the sympathy of touch; and as the disease fled at His word, she had the faith to raise herself when she felt His hand. Jesus comes down to our level and stands beside us when He heals; His acts are those of a brother as well as those of a Master.

13 from thine infirmity. And he laid *his* hands on her: and
 14 immediately she was made straight, and glorified God. And
 the ruler of the synagogue answered with indignation, because
 that Jesus had healed on the sabbath day, and said unto the
 people, There are six days in which men ought to work: in
 them therefore come and be healed, and not on the sabbath
 15 day. The Lord then answered him, and said, *Thou* hypocrite,
 doth not each one of you on the sabbath loose his ox or *his*
 16 ass from the stall, and lead *him* away to watering? And
 ought not this woman, being a daughter of Abraham, whom
 Satan hath bound, lo, these eighteen years, be loosed from
 17 this bond on the sabbath day? And when he had said
 these things, all his adversaries were ashamed; and all the
 people rejoiced for all the glorious things that were done by
 him.

14. The ruler of the synagogue, etc. *The ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath day, answered and said.*

Healed on the Sabbath. The Rabbis held that doctors might exercise their calling on the Sabbath in sudden emergencies, but not in cases like this of long-continued disease.

15. Thou hypocrite. *Hypocrites.* Jesus addressed the elder as one of a class. In His answer there are four contrasts:—(1) between the *ox* or the *ass*, and the *woman* who is a *daughter of Abraham*; (2) between the *stall* or manger, and *Satan*; (3) between the *twenty-four hours'* want of water on the Sabbath, and the *eighteen years* of disease; (4) between the *ought* of rabbinical enactments, and the *ought* of the law of love. Surely one of God's chosen people was of more value than an ox: to be tied to a manger which daily yielded food was nothing to the bondage in which this woman was held; what was twenty-four hours' thirst compared with curvature of the spine for eighteen years? The Sabbath rest, meant for man's good, had been turned into an intolerable yoke of evil by these hypocrites. What more dishonouring to God than to assert that a member of the covenant people should be deprived of soul salvation and freedom from sore fleshly affliction, and that the Messiah should be hindered in Messianic work by this monstrous application of Sabbatic rules?

16. Whom Satan hath bound. All disease is traceable back to sin, and even Paul's *thorn in the flesh* is a messenger of Satan sent to buffet the apostle (2 Cor. xii. 7). This miracle is one of seven recorded as wrought on the Sabbath day; the other six are: (1) the cripple at the pool of Bethesda (John v. 1-16); (2) the demoniac in the synagogue at Capernaum (Luke iv. 31-37); (3) Peter's wife's mother (iv. 38, 39); (4) the man with the withered hand (vi. 6-11); (5) the blind man at the pool of Siloam (John ix. 1-41); (6) this paralytic woman; and (7) the man with the dropsy (Luke xiv. 1-6). It is worth noticing that Luke, who in practising his healing art on the Sabbath must have met Jews like this elder, records five out of the seven.

- 18 Then said he, Unto what is the kingdom of God like? and
 19 whereunto shall I resemble it? It is like a grain of mustard
 seed, which a man took, and cast into his garden; and it
 grew, and waxed a great tree; and the fowls of the air lodged
 20 in the branches of it. And again he said, Whereunto shall I
 21 liken the kingdom of God? It is like leaven, which a
 woman took and hid in three measures of meal, till the whole
 22 was leavened. And he went through the cities and villages,
 23 teaching, and journeying toward Jerusalem. Then said one
 unto him, Lord, are there few that be saved? And he said
 unto them,
 24 Strive to enter in at the strait gate: for many, I say unto

10. *Parables of the Kingdom, 18-21.*

18. **Unto what is the kingdom of God like?** Jesus had just done a deed to extend the kingdom of God, and He now proceeds to explain what that whole is of which the people had just seen a part. It has a double power, of *growth* and of *transformation*; the one is illustrated by the mustard seed which *becomes* a tree, the other by the leaven which *changes* the meal.

19. **A grain . . . great tree.** A tiny speck becoming in a few weeks a plant as tall as a horse and its rider—GROWTH *silent, quick, enormous*.

21. **Leaven . . . three measures of meal . . . the whole was leavened.** The three *measures* was enough for the week's bread of a whole family. The leaven worked till the *whole* was leavened. The kingdom of God will advance till every disciple is God's, body, soul, and spirit (2 Cor. x. 5), and till all the nations become the kingdoms of God.

11. *Jesus warned against Herod, 22-35.*

22. **Through the cities.** Jesus is still in the Perea, travelling towards Jerusalem, but not going thither directly, turning aside now and then to make preaching circuits.

23. **Are there few that be saved?** Professor Plumptre remarks that such questions were common among the Jews in Apostolic times. The Rabbis tried to find the number of the saved by adding together the numerical value of the letters in various Old Testament texts prophetic of the Kingdom of Heaven, and the apocryphal Second Book of Esdras, which is post-Christian, discusses the question. Jesus does not answer the query. "Many are more inquisitive respecting who shall be saved and who not, than respecting what they shall do to be saved" (Matthew Henry). He puts gently aside the careless curiosity and presses home the personal question. He asks his hearers to consider whether *they* are saved, a matter infinitely more important.

24. **The strait gate, the narrow door.** The metaphor is of a great palace which people expect should have a magnificent gateway, but which is really entered by a small door. Those who are invited refuse to take the mean-looking postern; when it is closed, they find that the despised gateway

- 25 you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
- 26 then shall ye begin to say, We have eaten and drunk in thy
- 27 presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are: depart from
- 28 me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you
- 29 yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south,
- 30 and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.
- 31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will

leads to the presence of the King, and that they cannot now get audience. The narrow door is the despised Messiah, and the great gateway the Jewish dream of what the Messiah ought to be. They refuse the one expecting to find the other, and only when it is too late awaken to the knowledge that they are shut out. The lesson taught is that the time of grace does pass away, and therefore should be spent in earnest endeavour after personal salvation; that there is only one entrance into heaven by Christ, Who is the door.

25. **I know you not whence ye are.** And yet they were the children of Abraham and the heirs of the promises according to the flesh.

26. **We have eaten, etc.** *We did eat and drink in Thy presence, and Thou didst teach in our streets.*

27. **Ye workers of iniquity.** Many a professing Christian is ruined by cherishing secret sins.

29. **They shall come from the east, etc.** Jews rejected in spite of their privileges, and Gentiles saved who never had these privileges; modern Pharisees shut out, and those whom they despised admitted. It is the hardest of all truths to learn and accept that *privilege*, which counts so much on earth, is of so small account in the kingdom of heaven. The Epistles to the Romans and to the Galatians are sermons written with this parable for a text.

30. **There are last, etc.** The law of the kingdom. God's judgment reverses man's (Matt. xix. 30); therefore let ALL *strive to enter* (Rom. xi. 14).

31. **The same day, etc.** *In that very hour there came certain Pharisees . . . for Herod would fain kill thee.* Jesus was in the Perea, and therefore within the dominions of Herod Antipas. It is impossible to say whether the message was sent by Herod or was invented by the Pharisees. Jesus' answer

32 kill thee. And he said unto them, Go ye, and tell that fox,
Behold, I cast out devils, and I do cures to-day and to-
33 morrow, and the third *day* I shall be perfected. Nevertheless
I must walk to-day, and to-morrow, and the *day* following :
34 for it cannot be that a prophet perish out of Jerusalem. O
Jerusalem, Jerusalem, which killest the prophets, and stonest
them that are sent unto thee ; how often would I have
gathered thy children together, as a hen *doth gather* her
35 brood under *her* wings, and ye would not ! Behold, your
house is left unto you desolate : and verily I say unto you,
Ye shall not see me, until *the time* come when ye shall say,
Blessed *is* he that cometh in the name of the Lord.

may be read either way. Herod had dreaded killing John, and although he must have disliked the gathering of the people around Jesus, it is not likely, unless we suppose the prompting of Herodias, that he seriously intended to slay Jesus. The Pharisees might wish to get Jesus across the Jordan into Judea, where the rule of a Roman governor gave the Sanhedrin more power. We know that as soon as Jesus entered Judea attempts were made on His life, and that He eluded them twice,—once by retiring again across the Jordan, and once by going to Ephraim. Compare *Analysis*, p. 25, and *List of Journeys of Flight*, p. 33.

32. **That fox.** The only expression of thorough *contempt* which Jesus is recorded to have uttered.

To-day and to-morrow, etc. The words imply *a brief season*. That only remained for Jesus' work, and then the end came. Compare Jesus' use of the verb *perfected* with its use in the Epistle to the Hebrews ii. 10, v. 9, xi. 40.

33. **Nevertheless I must, etc.** *Howbeit I must go on my way to-day, etc.* What time remains Jesus will take. He is in His Father's hand, and has His Father's work to do. For a short space that work will be done by action and life ; then comes the end of suffering and death.

Perish out of Jerusalem. Bitter irony passing over into passionate grief—both intensely human. Jerusalem has a monopoly of prophet-slaughter. The Pharisees need not be alarmed ; they shall take Him in the end.

34. **Would I have gathered you.** "Like a bird of prey hovering in the air, the enemy is threatening the inhabitants of Jerusalem. Jesus, who was sheltering them under His wings, as a hen her brood, withdraws, and they remain exposed, reduced thenceforth to defend themselves" (Godet).

35. **Behold, your house.** Nothing could save Jerusalem nor the Temple. Their destruction was involved in Jesus' rejection. Man may reject Christ, and there remains to him his manhood, and yet not the old manhood in communion with God, but a desolated, lonely humanity.

Ye shall not see me, etc. *Ye shall not see me until ye say, Blessed is He that cometh, etc.* The promise of a future and final penitence of Israel.

CHAP. XIV. 1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, 2 that they watched him. And, behold, there was a certain 3 man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to 4 heal on the sabbath day? And they held their peace. And 5 he took *him*, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the

III. FLIGHT TO THE PEREA, XIV. I-XVI. 31.

1. *Jesus dines with a Pharisee, xiv. 1-14.*

1. **One of the chief Pharisees.** *One of the rulers of the Pharisees.* There were no grades of rank among the Pharisees. This man was a Pharisee and also a ruler, probably a member of the Sanhedrin.

To eat bread on the Sabbath day. The Sabbath among the Jews was a feast, not a fast day, and to feed the poor on the Sabbath was held to be a religious duty (Neh. viii. 9-11). Hence Pharisees who could afford to do so had often semi-public entertainments on the Sabbath, and the "Sabbath luxury" of the Jews was proverbial. This dinner was probably one of these ostentatiously charitable feasts. No cooking was done, and the food was always cold.

They watched Him. *They were watching Him.* The Pharisees were now in the habit of following Jesus to collect evidence against Him in a trial before the Sanhedrin for habitual disregard of the Mosaic law.

2. **And behold.** The words indicate that Jesus then caught sight of the plot. He saw as He entered the house a man afflicted with what was supposed to be an incurable and unsightly disease, placed in a conspicuous position, so that His eye could not avoid falling on him. Human misery made a trap to entice the sympathy of Jesus into a breach of the law.

3. **Is it lawful to heal.** Jesus accepted the silent challenge, and made them see that He knew their malicious ingenuity. They dared not deny that healing was lawful, and if they confessed this their plot had failed. Their very silence made it fail.

4. **He took him.** Jesus laid His hands on the man: always the sympathy of touch.

5. **Shall have an ass or an ox.** The probabilities are that the true reading is, *Which of you shall have a son, or even an ox, fallen into a pit?* Jesus had not to encounter here the ceremonial "ought" of the ruler of the synagogue (xiii. 14), and His argument does not rest on the same violent contrast. The law of the Sabbath was relaxed when the life of a man or even of an ox was in danger, and healing on the Sabbath was but carrying out the principles of their own consciences, which told them that mercy was better than sacrifice. A father could not leave a son in danger: the merciful man could not see his beast perish. God, who is Father and Lord, is well pleased with saving life at the expense of the letter of the law.

6 sabbath day? And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying
8 unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable
9 man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou
10 begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of
11 them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou

7. **When He marked how they chose out the chief rooms.** *The chief seats.* The scramble for places which our Lord witnessed going on before the feast began implies the semi-public and semi-charitable character of the feast. Had it been private, the guests would have been carefully marshalled.

8. **Sit not down in the highest room.** *Seat.* Some commentators are at pains to explain the difficulty that Jesus suggests, "an artificial and calculating, rather than a real humility;" but the difficulty is more assumed than real. Jesus saw at the time the unseemly scramble for places, and He saw or could imagine the intrusive persons pulled out of the places into which they had thrust themselves. He starts with these facts, and asserts that, looking at things from even the low standard of the hypocrite's morals, humility has its uses. Then, having glorified humility in a way that even they could understand, He glides from the sordid picture into a general reflection on worth of the virtue for the whole of life.

10. **Friend, go up higher.** The word translated *friend* is not *comrade* or *companion*, as in Matt. xx. 13, or xxii. 12; it is the same word as is used in John xi. 11, a term of affectionate trust.

11. **Whosoever exalteth himself, etc.** These words state the common law of humility. They were meant to suggest thoughts going far beyond precedence at table or the ethics of ordinary society; *e.g.* whether a religion which consisted in looking down upon one's neighbours was after all true religion. They did convey to one disciple's mind that humble-mindedness is an element in believing sonship. "God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time" (1 Pet. v. 5, 6).

12. **To him that bade Him.** The guests were placed, and Jesus could see that they were mostly *friends, brethren, kinsmen, and rich neighbours*. This Sabbath feast, given to those who did not need it, had more of ostentation than of piety in it. As a good deed meant to win merit, it was a mistake, which Jesus with gentle irony corrects. The guests he has invited

makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the
14 lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in
16 the kingdom of God. Then said he unto him, A certain man
17 made a great supper, and bade many: and sent his servant
at supper time to say to them that were bidden, Come; for
18 all things are now ready. And they all with one *consent*

can give their host an equally good dinner in return, and as this reward is within his reach he need not look for a higher. If God *and* mammon are served, mammon gets the service, and God need not be looked to for the reward.

13. **Call the poor.** Jesus recalls the host to the scriptural warrant for these Sabbath feasts. "Eat the fat, and drink the sweet, and send portions unto them *for whom nothing is prepared*" (Neh. viii. 10).

14. **At the resurrection of the just.** 1 Tim. vi. 17-19. "It will be found that the longest voyages make the richest returns, and that the charitable will be no losers, but unspeakable gainers, by having their recompense adjourned till the resurrection" (M. Henry).

2. *Parables*, xiv. 15-xvi. 31.

(1) *The Great Supper*, 15-24.

15. **One of them that sat at meat.** The conversation was becoming uncomfortably personal, and this man wished to turn it into a new channel by a remark which might seem suggested by what Jesus had said, which was different enough to end the train of thought, and which, being a common pious ejaculation, might raise no suspicion of his real object. Compare Dr. Doels, *The Parables of our Lord*, Second Series, pp. 85-103.

16. **Then He said unto him.** The main thought in the parable is a suggestion that the kingdom of heaven is more talked about than striven for. Entrance into it is postponed to everything else. God's grace is full and free. *He* bade many: *men* do not accept the invitation.

17. **Sent his servant.** It is still a custom in the East to send a servant when the hour draws nigh to remind the invited guests of their engagement.

18. **They all with one consent.** The refusals have one point in common, that they put aside a present invitation because the guests are too occupied with their several pursuits to wait on God. It is a blessed thing to eat bread in the kingdom of God, but this blessing may be postponed. The first guest urges necessity. He must needs see his farm. He regrets the necessity that compels him, for the present at least, to put his business before the invitation.

began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I
 19 pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray
 20 thee have me excused. And another said, I have married a
 21 wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor,
 22 and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and
 23 yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come
 24 in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

25 And there went great multitudes with him : and he turned,

The second guest tells his business, and the very mention of the kind of occupation he is engaged in is to his mind excuse enough. God cannot have any claim on a man so occupied. The third guest evidently regards the invitation or the reminder as most inopportune, not to say rude. At any other time, but not now, he will gladly welcome the message.

21. *Go quickly into the streets.* The contrast between the first and second set of guests expressed primarily the rejection of the Jews and the selection of the Gentiles ; it has other obvious and more universal reference.

22. *There is yet room.* The parable is stern, and yet it overflows with evidence of full and free grace : (1) many are invited ; (2) the host must have guests at his table ; (3) all the spare room must be filled ; (4) the second set of guests are *compelled* to come in.

23. *Highways and hedges.* The *streets and the lanes* mean the courts and alleys of the Eastern city where the lowest class of poor who have homes congregate. *The poor, the maimed, the halt, and the blind* are those whose very defects might seem to make such invitation impossible. *The highways and hedges*, the refuge of tramps or homeless poor, the lowest depths of humanity. They are invited, and by kindly compulsion brought to the feast.

24. *None of those.* A warning, not only to the Pharisee's guests, but to us all, that there is a day of grace *which passes*.

(2) *The Unfinished Tower, 25-30.*

25. *There went great multitudes.* The Passover time was approaching, and the roads were full of people. They delayed their journey to be with Jesus. This latest Perea ministry was as popular as the earlier ministry in Galilee. Jesus could not help contrasting this enthusiasm with the scenes which were now clearly before Him. As in Galilee, so now in the Perea He takes pains to test and sift His disciples. Nothing is so

- 26 and said unto them, If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
 27 And whosoever doth not bear his cross, and come after me,
 28 cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost,
 29 whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that
 30 behold *it* begin to mock him, saying, 'This man began to
 31 build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and

characteristic of Jesus' dealings as His pains to make men know the cost of discipleship.

26. **Hate not his father**, etc. *Hate not his own father*, etc. This and the following verse give two tests, an inward and an outward one—no affection is to come between Christ and the disciple, no suffering must separate the follower from the Master. Perfect renunciation is the test of discipleship. Jesus says that self-love, and that portion of self-love which exists out of ourselves in parents, wife, children, brethren and sisters, which would interfere with complete self-surrender to Him, must be uprooted. But when the disciple has once made perfect self-surrender, all these natural affections will be restored in higher and purer fashion. To hate one's own life explains all the other clauses in the sentence—the renunciation of every affection for the love of Christ.

27. **Doth not bear his cross**. Sufferings are to be undergone in following Jesus, and the most terrible of all sufferings, death by crucifixion. The disciples had been gradually taught (ix. 22, 23, 31) what fate was before their Master, and perhaps before themselves. The "cross" had been becoming terribly distinct. The crowds who followed did not imagine what discipleship in deadly earnest meant. Jesus gave them three short parables.

28. **To build a tower**. The parable had a local colouring. The Herods were ostentatious builders, and had frequently to leave unfinished edifices. A disciple might love to think of himself as a conspicuous example of devotion, a tower built in honour of his Master. Had he counted the cost of discipleship?

29. **Begin to mock**. "First failure, then shame, awaits renegade professions and extinguished enthusiasms" (Farrar).

(3) *The Imprudent King*, 31-33.

31. **What king**. There may have been a reference here to the strained relations between Herod Antipas and his father-in-law, Aretas or Hareth, king of Arabia, which ended in war, in which Herod was defeated. The details of the parable must not be pressed. The simple injunction is, Do not enter upon the Christian warfare (Matt. xii. 29) against the world, the flesh, and the devil, without having fully made up your mind to every sacrifice that you can be called on to make. The near approach of Gethsemane and of Calvary made the warning all the more solemn. The Master had counted the cost. He knew

consulteth whether he be able with ten thousand to meet him
 32 that cometh against him with twenty thousand? Or else,
 while the other is yet a great way off, he sendeth an
 33 ambassage, and desireth conditions of peace. So likewise,
 whosoever he be of you that forsaketh not all that he hath,
 he cannot be my disciple.

34 Salt *is* good : but if the salt have lost its savour, wherewith
 35 shall it be seasoned? It is neither fit for the land, nor yet
 for the dunghill ; *but* men cast it out. He that hath ears to
 hear, let him hear.

CHAP. XV. 1 Then drew near unto him all the publicans and
 2 sinners for to hear him. And the Pharisees and scribes
 murmured, saying, This man receiveth sinners, and eateth
 with them.

3, 4 And he spake this parable unto them, saying, What man
 what was before Him ; what did the thronging, fickle crowd know about
 it all ?

33. **Forsaketh not all.** "This, then, was the immediate lesson which the
 company of eager disciples had to learn : to say good-bye to their 'all,' what-
 ever that might be. Fishing-nets and hired servants, or great possessions, or
 ease and safety, or besetting sins, or fancied righteousness—all had to be
 renounced. The word for 'forsake' is that which was afterwards used in
 the baptismal formula—'I *renounce* the devil and all his works' " (Plumptre).

(4) *The Savourless Salt*, 34, 35.

34. **Salt is good.** Compare Matt. v. 13 ; Mark ix. 50. Salt is used to
 represent the purifying preservative element in life, and that is here by the
 context shown to be self-renunciation for Christ's sake. Palestine salt, mostly
 lime strongly impregnated with saline matter, could become worthless by
 exposure to rain and sun. If renunciation prompted by the love of Christ is
 lost, no other purifying element remains, Heb. vi. 4-12, x. 26-39.

(5) *The Lost Sheep*, xv. 1-7.

1. **Then drew near**, etc. *Now all the publicans and sinners were drawing
 near unto Him for to hear Him. And both the Pharisees*, etc. The outcasts
 of Israel who had broken with respectability in life because of their business, or
 because of their evil life, or because of both.

2. **Murmured.** "With arid heart they blame the very Fount of mercy."
 Their anger was mingled with wonder. Jesus did not only receive sinners,
 He was on familiar terms, He ate with them whose touch was pollution.
 They saw a holy man seeking the society of sinners, and more wonderful still,
 perhaps, if they had known it, they saw sinners anxious to be in the company
 of a holy man.

This man receiveth sinners. "The most desolate and broken soul cannot
 desire any better account of the Saviour's work " (Dods).

3. **This parable.** Three parables of grace follow the introduction, justi-
 fying the yearning of redemptive work, and rebuking religion which is not

of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had

missionary. In this parable the *bewilderment* and *misery* of the sinner give rise to the compassion and solicitude of God.

4. **If he lose one of them.** I am a shepherd, Jesus says to the Pharisees, and I do what you would do if you were shepherds. A lost sheep, *just because it is lost*, calls out all the solicitude and endeavours of the shepherd to recover it.

The wilderness. The unenclosed pasture land.

5. **Layeth it on his shoulders.** Notice the four ways in which the sympathy of the shepherd with the strayed sheep is disclosed: (1) he searches *till* he finds it; (2) he carries it on his shoulders; (3) he goes home rejoicing, careless of the weight he carries; (4) he must share his joy with his neighbours, it is so overflowing.

7. **That likewise joy.** *That even so there shall be joy.*

More than over ninety and nine just persons. Spoken in grave irony doubtless to the Pharisees and scribes, who called themselves "just persons," and had no idea that the call to repentance was addressed to them (xviii. 9). Perhaps, too, Jesus says that those who were outcast from Israel were really objects of more anxiety because they had gone *further* astray. The lost sheep taken *home*, not back to the wilderness, is in the end nearer the shepherd's heart. The outcast whom the Saviour has saved is nearer God than the "just" man who has not taken the decisive step of repentance.

(6) *The Lost Piece of Silver*, 8-10.

8. **Pieces of silver.** Drachma, a Greek coin = the Roman denarius, commonly translated *penny*; the day's wage of a working man.

Seek diligently. In this parable it is the *value* of what is lost, a value known to the loser, and *unknown* to the lost (an *unconscious* sinner), which excites the diligent search. God actually suffers loss by our separation from Him,—loss so greatly felt that He gave Christ to redeem us. God suffers loss in every sinner who wanders from Him; His loss awakens tender and discriminating solicitude; recovery of *every* sinner awakens joy in God and in Heaven:—that is the gospel revelation in these parables of grace.

- 10 lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
- 11, 12 And he said, A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto
- 13 them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country,

(7) *The Prodigal Son, 11-32.*

11. A certain man had two sons. An old divine remarks, "The key to this parable hangs beside the door; it has not to be sought for." The story is so exquisitely natural that the rude touch of the commentator can scarce fail to mar it. It describes two sons, the younger (12-24) and the elder (25-32). The younger son's life is sketched in four scenes: (1) *sin* (12, 13), (2) *misery* (14-16), (3) *penitence* (17-20), and (4) *pardon* (20-24). *Sin* shown—(a) in the *desire* to get away from the father's presence and home, for the beginning of sin is the inability to take pleasure in God's love, in God's presence, and in God's commands; (b) in the actual *departure*, and (c) in the openly sinful life of *riotous waste*. *Misery* comes (a) partly from the son's misdeeds, which land him in *poverty*, and partly from the unforeseen and unexpected calamity of a famine, and is apparent in the young man's being in actual want; (b) in humiliating search for service (for that is implied in the phrase *joining himself unto*), in taking *service under a Gentile*; (c) in a disgraceful calling; (d) in the pains and humiliations experienced in it (eating *swine's food*). *Penitence* appears—(a) in his coming to himself; (b) in his *recollection of a forgotten home*; (c) in his resolve to return to his father; (d) in his formed confession; (e) in his *return*. *Pardon* is described—(a) in his father seeing him *a great way off*; (b) in his father *running to meet him*; (c) *embracing him*, (d) clothing him with the insignia of a freeman (*ring and shoes*), and of a son of the house (the *best robe*); (e) and in making a *feast* in honour of his return. The story of the elder son includes two scenes: (1) the interviews with the servant in which he shows jealousy and suspicion (25-27); (2) his dispute with his father, in which appear—(a) the anger of the son and the entreaties of the father (28); (b) his justification of himself and condemnation of his brother (29, 30); (c) the father's answer. The parable is so natural that it appeals to human nature without limits of time and space; and yet it was evidently intended by Jesus to justify His own conduct in receiving sinners and eating with them. The younger son represents those outcasts from Israel, the publicans and the sinners; the elder son is the type of the accusing Pharisees and scribes.

12. The portion of goods. *The portion of thy substance*. Each child got, according to Mosaic law, one portion, and the eldest got two portions (Deut. xxi. 17); in this case the youngest got a third, and two-thirds remained the common property of father and elder son. Such a demand was not unusual in Palestine, where younger sons frequently left the land to join one of the many Hebrew colonies in the towns on the Mediterranean.

13. Not many days after. First the wish to leave the father's house, and then the departure; a yearning for false liberty, then a rapid descent into sin.

14 and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that
 15 land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into
 16 his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man
 17 gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough
 18 and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned

Riotous living. The young man plunged into the wasteful life of foul indulgence, which many a young Jew who left the quiet agricultural homes of Galilee or the Perea fell into in Rome, Alexandria, or Corinth (Rom. i. 19-32.)

14. **Began to be in want.** False liberty became real bondage. The consequences of his own conduct hemmed him in; he had spent all, and weakened his constitution by his evil indulgence; the unforeseen calamity of famine came when he was least able to bear it. *Famine* was a common occurrence in various parts of the Roman Empire in the days of Jesus.

15. **He joined himself to.** *He became the slave of.* Perhaps an allusion, which would be keenly appreciated by the Pharisees, to the position of the publicans who did the degrading political work of their Roman masters.

To feed swine. We can almost feel the shudder that passed through the audience when Jesus spoke of this young Jew fallen so low as to become the attendant of animals held in loathing and abhorrence.

16. **No man gave unto him.** The swine were more precious in the citizen's eyes than the swineherd. Sin makes a solitude around a man. Atheists may talk about "liberty, equality, and fraternity," but pagan civilisation has proved that there is no brotherhood of man apart from the Fatherhood of God. Satan, when once he has got his victims, has no desire to help them out of the misery into which they are plunged.

The husks the swine did eat. *The carob pods the swine were eating:* long coarse pods, not unlike those of beans; they contain a good deal of saccharine matter, and are a common food of swine in Egypt and in Syria. Thus far the Pharisees must have for once followed Jesus' words with breathless interest; they could understand such a description of publicans and sinners; it was a picture of such outcasts that spared no touch of degradation.

17. **When he came to himself.** It is a solemn moment in every human life when we first know ourselves. The first step to penitence is to awake from an evil dream and see things as they are in our own heart.

Of my father's. The thoughts go back to the old home with its quiet peace and plenty, but the memory is only a faint image of the reality. He cannot imagine the father who has never ceased to mourn for his son, and who every day looks along the road to see whether the wanderer is coming home on that day; he dared not think of his father yet.

18. **I will arise.** It was rather a mean beginning of penitence, an empty stomach and the recollection of well-fed servants; but God takes our faith and gradually purifies it, if we will only act on it. The son thinks what he

- 19 against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.
 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and
 21 ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy
 22 sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:
 23 and bring hither the fatted calf, and kill *it*; and let us eat,
 24 and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.
 26 And he called one of the servants, and asked what these
 27 things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath
 28 received him safe and sound. And he was angry, and would

will say, and makes a little formal speech which he forgot when he saw his father's face and *felt* that it was his *father's*. "The world sneers at conversion as if it were unreal, because it is so often the result of disappointment with the world. God sees it too, but receives the returning sinner, and in the reception a better mind is produced in him, and his selfishness broken" (Dods).

20. **A great way off.** See him footsore, hungry, ragged, with steps dragging more slowly the nearer he gets to the home. See the father, often before disappointed when a far-off figure proved not to be the son, now sure that it is, running to meet him. That is a picture, painted by Jesus Himself, of God in heaven, waiting for you and me (Eph. ii. 13).

21. **I have sinned.** *I sinned* (Ps. li. 4). When he saw the home, and felt the father's kiss, then he knew as he never knew before what his sin was; how it was all summed up in that one sinful wish to leave his father's presence. There is a difference between the first repentance of fear and this second repentance of love; then hunger prompted, now love inspires.

24. **Dead, and is alive again.** Rev. iii. 1; Eph. v. 14, ii. 1; Rom. vi. 13. Raised from the grave of lust to life in God.

25. **Now his elder son.** Jesus now draws the picture of the Pharisee, *also* a sinner who needs to repent.

26. **He called one of the servants.** The Pharisee was busy at his rites while the repentant sinner was basking in the sunshine of grace. He did not go in; he did not feel himself at home in his father's house, any more than his younger brother had done when he got his share of the money and went off; the respectable man was liker the prodigal than he thought.

28. **He was angry.** The Acts of the Apostles throughout bear witness that nothing so estranged the Jews from the gospel as salvation offered freely to Gentiles.

not go in : therefore came his father out and entreated him.
 29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I
 30 might make merry with my friends : but as soon as this thy son was come, which hath devoured thy living with harlots,
 31 thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine.
 32 It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

CHAP. XVI. 1 And he said also unto his disciples, There was

And entreated him. Luke xiii. 34 ; Acts xvii. 5, 13, xxii. 21, xxviii. 27 ; Rom. x., xi. The elder was the father's son too, and the father would gladly have foregone a great deal of his work for a little of his love.

29. *Lo, these many years*, etc. *Lo, these many years do I serve thee, and I never transgress'd a commandment of thine*, etc. A self-righteous man described by himself! God's commands are so many hard rules which are to be narrowed to the letter, not principles of conduct enriched by the feeling of loving sonship. God is our taskmaster ; we are His servants, working for wages. Life in God's service is a hard thing, and every year's account is to be stored up as a grudge against the taskmaster who prescribed it. This man had never had the feelings of a son ; he had been a hired servant in his father's house.

Yet thou never gavest me. The self-righteous man can accuse God, and does it, of dealing unjustly with him and of showing partiality to others. He does not know that love is paid in its own coin and knows no other legal tender. "The reward of a life near his father's presence and in the safety of the old home was nothing to him."

With my friends. His heart is not in the home any more than the prodigal son's was : he had done his duty, but abhorred it ; he had avoided sin, but thirsted after it.

30. **With harlots.** A touch added to the description of the prodigal's past life by the charitable elder brother, and a malignant thrust at the father. Observe the contrast : a *kid* for *my* friends ; a *fatted calf* for the friend of *harlots*.

31. **Son.** *Child.* A more tender word. The father yearns over the elder, as he had done for the younger. He wonders that the son does not see that life in the house is a continuous festival, and that sonship has not taught him that all "mine is thine ;" but the son was in heart a servant, and the spirit of service had disinherited sonship. There is quiet pathos in the unfinished end. The father seems to have found one son only to lose another. The pathos of the parable was in the heart of the Master who spoke it, while He was disowned by the Pharisees and scribes. He had come to His own, and they had received Him not.

(8) *The Wasteful Steward*, xvi. 1-12.

1. **Unto His disciples.** These words introduce a parable which is confessedly difficult to explain. Jesus addressed one parable to his followers, and

a certain rich man which had a steward; and the same was
 2 accused unto him that he had wasted his goods. And he
 called him, and said unto him, How is it that I hear this of
 thee? give an account of thy stewardship; for thou mayest be
 3 no longer steward. Then the steward said within himself,

another to his opponents, both intended to teach the same lesson—the earthly use of riches and privileges. In Palestine only two *classes* of persons were wealthy—the publicans, who had unlimited opportunities for extortion, and the Sadducean aristocracy of priests, who shared among themselves the Temple treasury. The words *His disciples* have therefore in all probability special reference to those wealthy outcasts whom Jesus welcomed in spite of the sneers of the Pharisees, or, if used to denote the apostles, mean that Jesus was teaching His disciples how to deal with such people. They were to be taught how to use the wealth that they had gathered, and which was now theirs. Jesus appeals to that practical sagacity which had enabled them to appropriate ill-gotten gains, and asks them, now that they had been received into the kingdom, to use it to better purpose for their eternal and not for their merely temporal well-being.

A certain rich man which had a steward. The story would be easily understood by those who heard it. Rents in Palestine were paid not in money but in kind, and were always a certain proportion of the produce. Hence they varied, being larger in good and smaller in bad seasons. If the landlord did not look after matters himself, his man of business had unlimited opportunities of deceiving him. The man of business and the tenants settled what the produce for the year had been, and what the rent ought to be. In this case our Lord supposes that the man of business had for years been deceiving his employer, by appropriating for his own use a portion of what had been paid in as rent. When his knavery was suspected his action was prompt. He faced the situation. He deceived his employer on a still larger scale, but handed back the stolen goods to the tenants, who made themselves partners in his guilt, and thus prevented them from exposing him, and at the same time gave him such power over them that they could not afford to let him languish in desperate poverty. The man of business was a very clever knave, who at once acted so as to secure himself safety and shelter while life lasted. The proprietor, while knowing him to be a rascal, could not help recognising the promptness and cleverness of the knavery. The lesson Jesus taught was—Why should men be so clever in knavish affairs of this life, and so foolish about that life which is to come? The publicans, some of whom had doubtless been personally familiar with such knavery, who had been received by Him were to remember that their wealth was to be used for the kingdom. They were to face the situation. They were not to try to make the best of both worlds. They were to be prompt and remember that they had to secure their eternal future by an entirely new life. The practical application of this parable is seen in the story of Zaccheus.

2. *How is it?* etc. *What is this that I hear of thee? render the account of thy stewardship, for thou canst be no longer steward.* Give in your business account.

3. *Within himself.* Like the prodigal, but in a far lower sense. The man had awakened out of an evil dream of fancied security in wrong-doing. Be sure your sin will find you out.

What shall I do? for my lord taketh away from me the
 4 stewardship: I cannot dig; to beg I am ashamed. I am
 resolved what to do, that, when I am put out of the steward-
 5 ship, they may receive me into their houses. So he called
 every one of his lord's debtors *unto him*, and said unto the
 6 first, How much owest thou unto my lord? And he said,
 An hundred measures of oil. And he said unto him, Take
 7 thy bill, and sit down quickly, and write fifty. Then said he
 to another, And how much owest thou? And he said, An
 hundred measures of wheat. And he said unto him, Take
 8 thy bill, and write fourscore. And the lord commended the
 unjust steward, because he had done wisely: for the children
 of this world are in their generation wiser than the children of
 9 light. And I say unto you, Make to yourselves friends of the
 mammon of unrighteousness; that, when ye fail, they may
 10 receive you into everlasting habitations. He that is faithful
 in that which is least is faithful also in much: and he that is
 11 unjust in the least is unjust also in much. If therefore ye
 have not been faithful in the unrighteous mammon, who will

6. Measures of oil. The word measure is *batos* = nine gallons, three quarts. The tenant's land was a large olive plantation, where the produce is variable, and where it could be represented as only half of what it really was.

7. Measures of wheat. *Cors of wheat*. The *cor* = about fourteen bushels.

8. Unjust. *Unrighteous* or *knavish*. *Commended* and *wisely* do not imply either moral commendation or wisdom in the better sense of the words. The phrase might be rendered: *And the landlord could not help admiring the clever trickiness of his knavish man of business*. He saw through it, but the fellow was a clever rascal after all.

For the children, etc. *For the sons of this world are in their own generation* (their length of life in the world) *wiser than the sons of light*. Men are more prompt to act, to shield themselves from temporal harms which threaten this life, than to think of so acting as to secure their eternal welfare, even when they profess to be devout Christians.

9. Make to yourselves, etc. *Make to yourselves friends by means of the mammon of unrighteousness, that, when it shall fail, they may receive you into the eternal tabernacles*. The lesson is the same as is taught in xii. 21 and 33-35. Rich men may so use their wealth as to prepare for the world to come.

"They can so invest it that the interest shall be paid as regularly in the world to come as here. They may be eternally the better for being rich men in this world" (Dods). This was a most appropriate lesson for the wealthy publicans, men whose moral character had been sapped by previous practice of oppression and knavery. They, having come to Christ, had now to live a new life, and to use their wealth for the kingdom of God.

10. Which is least. *In a very little*. Riches are a small thing after all.

11. Unrighteous mammon. *Mammon* is the Syriac word for *money* or *wealth*. The publicans who Jesus was addressing had made their money in

12 commit to your trust the true *riches*? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these

15 things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed

16 among men is abomination in the sight of God. The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into

17 it. And it is easier for heaven and earth to pass, than one

18 tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

an *unrighteous* way. The very thought that their wealth, which was now their own in the sense that they were responsible for it, really did belong to those who had been, consciously or unconsciously, in the comp'lex workings of social life, deprived of it, was an additional warning against using wealth in foolish, selfish fashion.

(9) *The Rich Man and Lazarus, 13-31.*

14. Who were covetous, *who were lovers of money* (Matt. xxiii. 14).

Derided Him. *Scoffed at Him.* Jesus and His disciples were poor men. What did they know about the duties of wealth? said the Pharisees. Besides, it was a well-known Pharisaic maxim that worldly prosperity was a sign of God's favour, and those favoured wealthy men did what was well-pleasing in God's sight when they conformed in external behaviour to the maxims of Pharisaic tradition. Jesus reproved His deriders first by showing the hollowness of legalism, and then by a parable on true riches.

15. **That which is highly esteemed.** *That which is exalted.* Note the contrasts between external propriety and prosperity and that inward spiritual life which God values. This well-to-do worldling, with his crowd of dependants, and his careless affability, was an object of loathing to God.

16. **Until John.** John's preaching had sounded the death-knell of all formalist religion. *Every man*, not merely privileged Pharisees, *could now enter by violent striving* into the kingdom of God.

17. **One tittle of the law to fail, to fall.** The formalist and legalist scaffolding of the law was to pass away like the visible earth and heaven when their time of dissolution came, but the real moral and spiritual law lived on and took wider and fuller shape when it got rid of its legalist confinements. The *tittle* is the tip (*keraia*, horn) of a letter such as distinguished כ from ק.

18. **Putteth away his wife.** The legalism of the Pharisees had degraded

19 There was a certain rich man, which was clothed in purple
 20 and fine linen, and fared sumptuously every day : and there
 was a certain beggar named Lazarus, which was laid at his
 21 gate, full of sores, and desiring to be fed with the crumbs
 which fell from the rich man's table : moreover the dogs came
 22 and licked his sores. And it came to pass, that the beggar
 died, and was carried by the angels into Abraham's bosom :
 23 the rich man also died, and was buried ; and in hell he lifted up
 his eyes, being in torments, and seeth Abraham afar off, and
 24 Lazarus in his bosom. And he cried and said, Father
 Abraham, have mercy on me, and send Lazarus, that he may
 dip the tip of his finger in water, and cool my tongue ; for I

marriage by making divorce easy, but the real imperishable law was not to be so eluded.

19. **A certain rich man.** The parable represents two scenes, one on earth (19-22) and one in the life beyond (23-31). On earth there is—(1) a rich man, magnificent in dress, sumptuous in living ; (2) a poor man living on scanty charity and companioned by dogs, which were unclean animals ; (3) the rich man dead ; (4) the poor man dead. The fourfold picture contains a twofold contrast. In the life beyond the earthly scene is exactly reversed.

20. **Lazarus.** This is the only parable in which a name is given to one of the characters, and a name is inserted (*Lazarus = Eliezar, God is my help*) to enforce the spiritual lesson. *Dives* is the Latin for rich man.

Full of sores. The phrase is the medical word for *ulcerous*. The poor man's body was in torment, full of sores that burned. Leprosy was ulcerous : hence *lazar* for leper, *lazar-house* (Loretto) for leper-house. *Lazzarone* = beggar also comes from this word.

21. **Crumbs.** The Orientals had no knives or forks ; they wiped their fingers after feeding on pieces of bread, and these were flung out on the street in Eastern fashion for dogs or beggars. The picture of degradation is completed by the unclean dogs sniffing round the beggar and licking his sores.

22. **Abraham's bosom** was one of the three names common among the Jews to denote the future state of blessedness. The other two were *Paradise* (xxiii. 43) and *The Throne of Glory*.

23. **And in hell.** *And in Hades.* The scene beyond death, "in the unseen world of the dead, not in the prison of lost souls," after the judgment. We must remember that this is a parable, and that the details of picturesque description are not meant to convey actual facts or doctrines. Hence we cannot take literally the burning thirst, the flame, and the bodily torments ; but, on the other hand, these phrases are figures of something, and cannot be dismissed as revealing nothing whatever about the other world for the good and for the evil. The evil-doer is brought face to face with the holiness of God, which he can never hope to share, and that is torment.

Seeth Abraham. He looked through the gateway of Paradise in his anguish, as the poor ulcerous Lazarus had looked through his gateway often enough on earth. He saw Lazarus reclining on Abraham's bosom at heavenly banquets, as Lazarus had seen him feasting on earth.

25 am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, 26 and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, 27 that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's 28 house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; 30 let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAP. XVII. 1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through 2 whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

25. **Son.** The doomed man was a son of Abraham, and yet the Pharisees had said, "All the circumcised are safe."

Remember. Memory, with fatal fidelity reproducing the past and picturing what might have been, how friends might have been made by the unrighteous mammon, how treasure might have been laid up in heaven, makes the sharpest pang of the deserved anguish.

26. **A great gulf fixed.** Abraham represents the injustice (25) and the impossibility of his wish (26). The interposition of the saints which Romanism teaches is impossible after death.

31. **Neither will they be persuaded.** What makes men see the meaning of this present life is not external sign, but profound moral change of heart.

[12. *Offences, Forgiveness, Faith and Sacrifice*, xvii. 1-10.]

1. **Then said He.** The verses xvii. 1-xviii. 30 form a transposed section of Luke's Gospel, and in chronological order follow xiii. 35; they are part of Jesus' preaching in His journey from Galilee through the Perea. Compare verse 11 and p. 25.

But that offences will come. *But that occasions of stumbling should come.* Jesus had been moved as He contemplated the great sin of Jerusalem lying in the near future; His mind sadly wanders over the temptations of life which beset all men; yet these manifold temptations, due, it may seem, to chance, or to the complexities of social living, may all be traced back to man's individual sin. Our sin goes beyond ourselves, and in so doing multiplies our guilt. Better to die by a death only less shameful than crucifixion, than to be a tempter and to be responsible for the spiritual death of a brother's soul.

3 Take heed to yourselves: If thy brother trespass against
 4 thee, rebuke him; and if he repent, forgive him. And if he
 trespass against thee seven times in a day, and seven times in
 a day turn again to thee, saying, I repent; thou shalt forgive
 5 him. And the apostles said unto the Lord, Increase our
 6 faith. And the Lord said, If ye had faith as a grain of
 mustard seed, ye might say unto this sycamine tree, Be thou
 plucked up by the root, and be thou planted in the sea; and
 7 it should obey you. But which of you, having a servant
 plowing or feeding cattle, will say unto him by and by, when
 8 he is come from the field, Go and sit down to meat? And
 will not rather say unto him, Make ready wherewith I may
 sup, and gird thyself, and serve me, till I have eaten and
 9 drunken; and afterward thou shalt eat and drink? Doth he
 thank that servant because he did the things that were com-
 10 manded him? I trow not. So likewise ye, when ye shall
 have done all those things which are commanded you, say,
 We are unprofitable servants: we have done that which was
 our duty to do.

3. If thy brother trespass against thee. *If thy brother sin*, faithfulness and love are to go hand in hand, and love and forgiveness (which is human love in presence of another's sin against one's self) are to be unlimited.

5. The apostles said. These lessons of love were too hard for the followers of Jesus, and they respond with a pious ejaculation.

6. If ye had faith, etc. *If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. But who is there of you, having a bond-servant plowing or keeping sheep, but will say unto him, when he is come in from the field, Come straightway and sit down to meat?* There is almost indignation in our Lord's answer, which implies that the prayer was not very sincere. Faith does not come by sighing for it, when confronted by the impossibility of exhausting the moral commandments of God, but by honestly endeavouring to do what we can. It comes almost unconsciously in loving intercourse with God which is implied in continuous, self-forgetful service. The disciples scarce knew what faith was when they pleaded the lack of it as an excuse for not forgiving their brother.

This sycamine tree. Jesus pointed to a deep-rooted black mulberry, a common tree in Palestine and Syria (Matt. xvii. 20; Mark ix. 23).

7. A servant plowing or feeding sheep. The commonest kind of agricultural labour, and what a servant was there to do. When the man came home, his master did not rush up to him and invite him to his own table as if he had performed some heroic task. He merely said, "Get me my dinner, and then take your own." Disciples often seem to think that God should thank them for condescending to serve Him. Yet if the disciples will not start at God's commands of love, but humbly do what they can, not claiming reward, they may find that they rise from servants to rank as friends for whom nothing

11 And it came to pass, as he went to Jerusalem, that he
 12 passed through the midst of Samaria and Galilee. And as he
 entered into a certain village, there met him ten men that
 13 were lepers which stood afar off; and they lifted up *their*
 14 voices, and said, Jesus, Master, have mercy on us. And
 when he saw *them*, he said unto them, Go shew yourselves
 15 unto the priests. And one of them, when he saw that he was
 healed, turned back, and with a loud voice glorified God,
 16 and fell down on *his* face at his feet, giving him thanks:
 17 and he was a Samaritan. And Jesus answering said, Were
 18 there not ten cleansed? but where *are* the nine? There are
 not found that returned to give glory to God, save this
 19 stranger. And he said unto him, Arise, go thy way: thy
 faith hath made thee whole.

is too good. Compare xii. 37; John xiii. 2-12. We must all guard against the besetting sin of Pharisaism, or thinking that if we do anything for God, He is bound to do something for us in return.

[13. *Ten Lepers healed—Gratitude, 11-19.*]

11. **As He went**, etc. *As they were on their way to Jerusalem, that He was passing between Samaria and Galilee.* Compare ix. 51-56. Jesus, repulsed by the Samaritans at the village of Ginnea, which guards the first pass into the Samaritan hills, had turned eastwards, and was slowly travelling towards the Perea on the borderland between Galilee and Samaria. (Map, p. 31.)

12. **Lepers, which stood afar off.** See what is said about leprosy in notes on v. 12-16. These unfortunate persons were forbidden to approach passers nearer than 100 cubits. They probably stood by the side of the road, as they still do in the East, to ask an alms, and when they saw that it was Jesus they clamoured for cure.

14. **Go show yourselves**, etc. Any priest could inspect a healed leper and certify him cured. The Samaritan set off to find a Samaritan priest, while the Jews went to find a Jewish one. The cure took place as they departed.

16. **He was a Samaritan.** The Jews were separated from the Samaritans by centuries of hate, and had no dealings with them (ix. 53); but the outcasts of both people, brothers in misery, associated with each other. So now in the East, Jewish and Mohammedan lepers fraternize.

17. **Were not ten cleansed**, etc. *Were not ten cleansed? But where are the nine? Were there none found save this alien that returned to give glory to God? And He said unto him, Arise and go thy way: thy faith hath saved thee.* The Samaritan got a second blessing, salvation of soul as well as health of body. "Temporal mercies are doubled and sweetened to us, when they are fetched in by the prayers of faith and returned by the praises of faith" (Mat. Henry). Perhaps Jesus was pained at more than the personal ingratitude of the nine Jewish lepers: the incident foreshadowed the thankless apostasy of the Jews and the adoration of the Gentile Church.

- 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said,
 21 The kingdom of God cometh not with observation : neither shall they say, Lo here ! or, lo there ! for, behold, the kingdom
 22 of God is within you. And he said unto his disciples, The days will come, when ye shall desire to see one of the days of
 23 the Son of man, and ye shall not see *it*. And they shall say to you, See here ! or, see there ! go not after *them*, nor follow
 24 *them*. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven ;
 25 so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.

[14. *The Coming of the Kingdom, 20-37.*]

20. **And when, etc.** *And being asked by the Pharisees when the kingdom of God cometh.* The Pharisees had their Messianic expectations : the kingdom was to come in visible form, accompanied by outward and attesting signs.

Not with observation. The kingdom is seen by the soul and not by the senses. It may be present and invisible in spite of the most curious watching, and therefore outside of men expecting its presence.

21. **Is within you, or is in your midst.** The words may mean that the kingdom of God belongs to the inward spiritual life, and manifests its power there and not elsewhere ; or they may imply that the kingdom had already come, and was in the midst of the Pharisees, who were too blinded spiritually to perceive its presence. They had expected a triumphant popular insurrection. "The design of the setting up of Christ's kingdom is not to make one nation great, but all nations good" (Mat. Henry).

22. **When ye shall desire.** With memory going back to earthly companionship with Christ, and hope reaching forward to promised reappearance (Matt. ix. 15). The verses 22-25 describe how and when Jesus will reappear on the earth. *The return was not to be immediate.*

23. **See there, etc.** *Lo there, lo here ; go not away nor follow after them.* When days of trouble are present, and the Lord delayeth His coming, the temptation to go after false Christs will become great. The century after our Lord's death was one of incessant Messianic expectation among the Jews. We also in our time of trouble too frequently see Jesus in what seems to be a form of relief from vexation, but in what is really a temptation.

24. **For as the lightning, etc.** *For as the lightning, when it lighteneth out of one part, etc.* When the Lord comes, there will be no uncertainty about His appearance, nor will men require to go to some favoured land to meet Him. His coming will be instantaneous and universal, shining simultaneously down on all parts of the earth.

25. **Suffer many things.** The disciples had always to be reminded of the sufferings and death of Jesus. The cross was His way to the crown ; it must often be ours also.

Of this generation. The Jews who were alive during the time of Christ. Their rejection of His claims made the kingdom of God invisible save to the eye of faith.

26 And as it was in the days of Noe, so shall it be also
 27 in the days of the Son of man. They did eat, they drank,
 they married wives, they were given in marriage, until the
 day that Noe entered into the ark, and the flood came, and
 28 destroyed them all. Likewise also as it was in the days of
 Lot; they did eat, they drank, they bought, they sold, they
 29 planted, they builded; but the same day that Lot went
 out of Sodom it rained fire and brimstone from heaven, and
 30 destroyed *them* all. Even thus shall it be in the day when
 31 the Son of man is revealed. In that day, he which shall be
 upon the house-top, and his stuff in the house, let him not
 come down to take it away: and he that is in the field, let
 32, 33 him likewise not return back. Remember Lot's wife. Who-
 soever shall seek to save his life shall lose it; and whosoever
 34 shall lose his life shall preserve it. I tell you, in that night
 there shall be two *men* in one bed; the one shall be taken,
 35 and the other shall be left. Two *women* shall be grinding
 36 together; the one shall be taken, and the other left. Two
men shall be in the field; the one shall be taken, and the
 37 other left. And they answered and said unto him, Where,
 Lord? And he said unto them, Wheresoever the body *is*,
 thither will the eagles be gathered together.

26. *Noe. Noah.* When Christ delays His coming, His disciples yearn to see one of the days of the Son of man; but the men of this world, careless of all these things, are full of carnal security (Gen. vii. 11-23).

30. *When the Son of Man is revealed.* The Greek word implies that Jesus has always been present, that His presence has been veiled, and that the veil is suddenly removed:—a solemn warning (2 Thess. i. 6-10).

31. *Upon the house-top.* The houses in Jerusalem streets were built in a continuous line with flat roofs, the place for cool and quiet rest, and some had stairs from the roof by the outside wall to the ground. *Stuff* means goods or furniture. Lot's wife perished because she yearned after the wealth she had left behind; the monument of an unbelieving soul.

35. *Two women, etc.* The Hebrew mills consisted of two circular stones about two feet in diameter, between which the grain was ground. They were worked by women who sat on the ground opposite each other, and taking hold of one handle they made the one stone revolve on the other. The phrase implies the nearest neighbourhood possible.

36. *Two men, etc.* This verse should be omitted. It does not occur in the better MS. authorities.

37. *Where, Lord?* A natural question, which had been answered in verse 24; but amidst the dark foretellings of a troubled future it is not strange that the disciples should have tried to get a description of the reappearance by exact definition of time and place. Whenever and wherever the man, the Church, or the nation is dead, then and there God's messenger of vengeance will come. The eagle or vulture, the image in Old Testament prophecy of

CHAP. XVIII. 1 And he spake a parable unto them *to this end*,
 2 that men ought always to pray, and not to faint; saying,
 There was in a city a judge, which feared not God, neither
 3 regarded man: and there was a widow in that city; and she
 4 came unto him, saying, Avenge me of mine adversary. And
 he would not for a while: but afterward he said within
 5 himself, Though I fear not God, nor regard man, yet
 because this widow troubleth me, I will avenge her, lest by
 6 her continual coming she weary me. And the Lord said,
 7 Hear what the unjust judge saith. And shall not God
 avenge his own elect, which cry day and night unto him,
 8 though he bear long with them? I tell you that he will

the nations sent to chastise God's people in their time of backsliding, becomes the type of the universal law of divine retribution.

[15. *The Importunate Widow*, xviii. 1-8.]

1. **Ought always to pray**, etc. The parable teaches urgent and intense rather than continual prayer. The opposition is not between praying *always* and praying sometimes, but between praying and *fainting*.

Not to faint. *To relax, to let go, to give in, or to give up*, either from cowardice or from despair. In times when sin abounds, when the Church or the individual Christian becomes unspiritual from whatever cause, the one help is earnestness in prayer and watching.

2. **A judge**, etc. A practical atheist who does not scruple to confess himself to be what he is: a man living in defiance of both tables of the decalogue, placed in a position of power to play the tyrant, and availing himself of that position to the full. See what importunity can do with him; and we pray not to such an one, but to our Father in heaven.

3. **A widow**. In every land the type of the defenceless poor, and therefore protected specially by the Mosaic law (Ex. xxii. 22; Deut. x. 18, xxvii. 19) and in the early Christian Church (Acts vi. 1, ix. 41; 1 Tim. v. 2).

Came unto him. *Came oft or kept coming to him.*

Avenge me, etc. *Do me justice.* It is a legal term implying, *Hear my case and settle it so as to free me from my oppressor.*

5. **Lest by her continual**, etc. *Lest she wear me out (cover me with bruises) by her continual coming.* "Weary me" is the word rendered "I keep under my body," 1 Cor. ix. 27.

7. **Shall not God.** Jesus bids them contrast the cases: (1) the widow went to a stranger, we to our Father; (2) the widow was alone, we belong to a mighty multitude who agree to besiege the Throne in prayer; (3) she went to a forbidding and unjust man, we to a merciful Father who has asked us to approach; (4) she had no friend to speak for her, and we have an Advocate with the Father (Mat. Henry).

Which cry day, etc. Compare xvii. 22; Rev. vi. 9-11.

Though He bear long with them, and *He is long-suffering over them*, i.e. in matters where they are concerned. God's long-suffering here consists in that He tolerates for long the oppression, and therefore the oppressors of

avenge them speedily. Nevertheless when the Son of man
 9 cometh, shall he find faith on the earth? And he spake this
 parable unto certain which trusted in themselves that they
 10 were righteous, and despised others: Two men went up into
 the temple to pray; the one a Pharisee, and the other a
 11 publican. The Pharisee stood and prayed thus with himself,
 God, I thank thee that I am not as other men *are*, extor-
 12 tioners, unjust, adulterers, or even as this publican. I fast
 13 twice in the week, I give tithes of all that I possess. And the
 publican, standing afar off, would not lift up so much as *his*
 eyes unto heaven, but smote upon his breast, saying, God be
 14 merciful to me a sinner. I tell you, this man went down to

His people; for they too may repent (2 Pet. iii. 9). But when the day of vindication does come, it will come *speedily* with sudden lightning flash.

8. **Nevertheless.** *Howbeit.* Spoken sadly, with mournful prescience that "the love of many shall wax cold," that warm faith comes but seldom and dies away suddenly.

[16. *The Pharisee and the Publican, 9-14.*]

9. **Despised others,** *and set the rest at nought, and treated the rest as nothing.* Men who had faith in themselves and did not think it necessary even to look at their neighbours. This intense self-complacency marked the Pharisees, who called other Jews "people of the earth," *i.e.* brute beasts.

10. **Two men went into the Temple.** The Pharisee to make his appearance, and the publican to make his request. Compare notes on iii. 12 and v. 17.

11. **As other men.** *As the rest of men.* The Jews commonly stood while praying, but the word implies that this Pharisee stood in a conspicuous place or attitude (Matt. vi. 5). His prayer is not thanksgiving, but self-satisfaction. He is not in God's presence, overcome by a sense of sin, but in man's, and with a sense of superiority. "His religion has been rather an affair between him and other men, than between him and God" (Dods).

Extortioners, etc. He judges himself by outward acts and formal observances, rather than by inward purity; and probably he had kept himself clear of the sins he mentions, by means of casuist limitations of divine commandments. The Pharisees as a class did practise extortion (Matt. xxiii. 25; Luke xi. 39), held notoriously lax views as to the sanctity of marriage (Matt. xix. 3-9), and oppressed the poor and the helpless (Mark xii. 40).

Even as this publican. Self-exultation ends in insulting his neighbour.

12. **Of all that I possess.** *Of all that I get,* xi. 42.

13. **Standing** is a different word from *stood* in verse 11. The words imply humility and shrinking from observation. Note in the publican's attitude—(1) the self-abasement in keeping apart from other men whom he judged better than himself; (2) the sense of sin in the downcast look (Ps. xl. 12); (3) the gesture of extreme sorrow (xxiii. 48).

Merciful to me a sinner. *To me the sinner* (1 Tim. i. 15). He can see nothing in himself but sin, he dare think of nothing in God but His mercy. "The moment of heart-broken helplessness is like the sinking in death of the

his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted. And they brought unto him also infants, that he would touch them : but when *his* disciples saw *it*, they rebuked them. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life ? And Jesus said unto him, Why callest thou me good ? none *is* good, save one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not

kill, life, which makes way for a new hope in God and a new life in Him" (ods).

4. **Justified.** The word implies a complete pardon, and the sense of it. *Every one that exalteth, etc. Every one that exalteth himself shall be abased, and every one that humbleth himself shall be exalted.* "God will throw all self-exaltation, but will respond to all sincere humiliation."

[17. *Blessing Little Children*, 15-17 ; Matt. xix. 13-15 ; Mark x. 13-16.]

15. **Infants.** *Their babes.* "None are too little or too young to bring to Christ, who knows how to show kindness to them who are unable to do service to him" (M. Henry). It was customary among the Jews for mothers to ask famous rabbis to lay their hands on the heads of their children and bless them. The mothers who had got a blessing from Jesus wished, mother-like, for a blessing for their children. They knew Jesus better than the disciples did.

16. **For of such is the kingdom.** The kingdom *belongs* to little children—they are in it through grace, and will be kept in it unless they wilfully reject Christ's gospel. The promise is to us and to our seed. Jesus, like the Psalmist (Ps. viii. 2), saw in the children the fragile beginnings of a mighty end—now infants, afterwards pillars in His temple.

17. **As a little child.** (Matt. xi. 25.) With the loving, unconscious confidence that it belongs to a Father who gives gifts to the child.

[18. *The Rich Young Ruler*, 18-30 ; Matt. xix. 16-xx. 16 ; Mark x. 17-37.]

18. **A certain ruler, or elder of a synagogue.** Mark tells us that he *came running and knelt down*, and that Jesus *loved him*. Some commentators, with some show of reasoning, assert that this young ruler was Lazarus.

What shall I do. What good thing shall I do ? (Matthew). Eternal life is won by trusting, not by trying.

19. **Why callest, etc.** Why keep repeating this word *good* ? Thou falsely callest me good, unless you acknowledge that I come from God (Calvin).

20. **The commandments.** Those quoted are all from the Second Table. According to Matthew, the young man asked, *Which*, or, more accurately, *What sort of commandments* ? He was eager to know, and probably expected some new casuist rules, some points of minute external observance, which he

kill, Do not steal, Do not bear false witness, Honour thy father
 21 and thy mother. And he said, All these have I kept from my
 22 youth up. Now when Jesus heard these things, he said unto
 him, Yet lackest thou one thing: sell all that thou hast, and
 distribute unto the poor, and thou shalt have treasure in
 23 heaven: and come, follow me. And when he heard this, he
 24 was very sorrowful, for he was very rich. And when Jesus
 saw that he was very sorrowful, he said, How hardly shall
 25 they that have riches enter into the kingdom of God! For it is
 easier for a camel to go through a needle's eye, than for a
 26 rich man to enter into the kingdom of God. And they that
 27 heard *it* said, Who then can be saved? And he said, The
 things which are impossible with men are possible with God.

would gladly learn and practise. Instead, Jesus mentions one or two of the
 commonest and most commonplace commandments, forbidding murder, lust,
 28 theft, lying, and so forth. He wished to show the young ruler that there were
 depths of fulfilment even in these simple commandments of the Second Table
 which he had never dreamed of; and that he is quite unable to rise to the
 knowledge of that love of God which sums up the deeper commandments of
 the First Table, until he has fathomed the moral depths of the Second.

21. **Have I kept.** When God's commandments are looked at as legal
 enactments to be kept only in the letter, it is as possible to keep them as to
 keep out of a court of justice. God requires more than irreproachable out-
 ward conduct. Paul was blameless as touching the righteousness which
 is in the law; and was content to lose that for Christ's sake (Phil. iii. 6).

22. **Yet lackest thou one thing.** *One thing thou lackest yet.* The com-
 mand was a test of faith, to find out whether his money came between God
 and a full surrender of his heart. This is not therefore a rule for all men. It
 is a test for one man. The universal rule is to give up *whatever* comes
 between us and complete self-surrender to God.

Treasure in heaven. See notes on xii. 33, 34.

23. **Very sorrowful: for he was very rich.** It was harder for him than
 for others to become a poor wandering disciple. He made the great refusal.

24. **And when Jesus saw that he was very sorrowful.** *And Jesus seeing
 him said.* The words that follow are a sigh. Jesus' sad, loving gaze rested
 on the young man, then turned to the disciples who had chosen to leave all
 and follow him. Riches, which are a talent (xvi. 9-11), are also a temptation.
 Jesus said this to the disciples in the presence of Judas, who was to find a
 small sum of money an irresistible temptation a few weeks later.

25. **Camel to go through.** *Camel to enter in through.* The saying is an
 Eastern proverb.

26. **Who then can be saved?** It is hard for those who have riches to enter
 into the kingdom; it is hard for all, for each class of people has its own
 temptations: who then can be saved?

27. **With God all things.** The age of miracles of *grace* is not gone.
 "There is nothing too hard for Thee" (Jer. xxxii. 17). This is the thought
 that ought to inspire every anxious soul, every Christian worker set face to

28 Then Peter said, Lo, we have left all, and followed thee.
 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or
 30 children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be
 32 accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted
 33 on : and they shall scourge *him*, and put him to death : and

face with the sin and the misery of life, every missionary carrying the gospel to pagan lands.

28. **Lo, we have left all.** *How much better are we than the young ruler*, is Peter's reflection. Christ's answer brings out three things : (1) That He does not need man's work in the sense that He must pay wages for it. (2) That Christian work must be done in the spirit of devotion, not of calculation. Many of the first may work in a wrong spirit, and become lost. (3) The reward may not come in this life. The work is spiritual, so are the wages. Here follows, in Matt. xx. 1-16, *The Labourers in the Vineyard*.

IV. THE FLIGHT TO EPHRAIM FROM BETHANY.

1. *Third clear Prediction of the Passion*, xviii. 31-34 ; Matt. xx. 17-19 ; Mark x. 32-34.

31. **Then he took, etc.** Luke resumes the chronological narrative when Jesus leaves Ephraim for the last journey to Jerusalem (John xi. 54, 55). Compare pp. 31, 33, and my *Commentary on St. Mark's Gospel*, pp. 37, 38, 174.

We go up to Jerusalem. When the day of the Passover approached, our Lord left the high steep on which the town was built, went eastward down into the Jordan valley, and joined the crowds of pilgrims going up to the feast.

32. **Shall be delivered.** Matthew (xx. 17-19) tells us that the information was given *privately* to His disciples, and adds the words *crucify Him*. This was the third distinct prediction—(1) Luke ix. 22 ; (2) Luke ix. 44 ; (3) Luke xviii. 31-34. In the first prediction Jesus spoke—(1) of *sufferings* ; (2) of *rejection* at the hands of the elders, the chief priests, and the scribes, of all the recognised religious leaders of the nation ; (3) of *a violent death* ; and (4) of *resurrection after three days*. In the second, Jesus adds (Luke ix. 44)—(5) the fact of *betrayal* (the Son of Man shall be delivered into the hands of men). In this third prediction our Lord foretells the end with every minute detail. In addition to what was given in the previous prediction, He declares—(6) that He *is to be tried and condemned by the Sanhedrin* (Mark x. 33) ; (7) that He is also to undergo a *Roman trial* ; (8) that after trial he is to be subjected to all manner of contumely, to *mocking, spitting upon, and scourge-*

34 the third day he shall rise again. And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging :
 36 and hearing the multitude pass by, he asked what it
 37 meant. And they told him, that Jesus of Nazareth passeth
 38 by. And he cried, saying, Jesus, *thou* son of David, have
 39 mercy on me. And they which went before rebuked him,
 that he should hold his peace : but he cried so much the
 40 more, *Thou* Son of David, have mercy on me. And Jesus
 stood, and commanded him to be brought unto him : and
 41 when he was come near, he asked him, saying, What wilt
 thou that I shall do unto thee ? And he said, Lord, that I
 42 may receive my sight. And Jesus said unto him, Receive

ing : (9) the delivery to the Gentiles also implied *crucifixion*, and the actual statement *to crucify Him* is made by Matthew (xx. 19). The disciples did not understand His words. John tells us of another occasion that the disciples did not understand at the first, but came to know the meaning "when Jesus was glorified" (John xii. 16).

2. *At Jericho—Blind Bartimeus*, xviii. 35-43 ; Matt. xx. 29-35 ; Mark x. 46-52.

35. **Jericho** was in our Lord's day a famous stronghold, surrounded by towers and castles, with a great palace built by Archelaus, the son of Herod, in the midst of groves of palm-trees, balsam gardens, and streams of water. It was near a very fertile plain. It stood where the common caravan roads met, and had great commerce ; metals were found in its neighbourhood, and it carried on a large trade in costly balsams. For Old Testament references to Jericho, see Josh. ii.-vi. ; Judg. iii. 13 ; 2 Sam. x. 5 ; 1 Kings xvi. 34 ; 2 Kings ii. 4, 5, xxv. 5. Our Lord reached Jericho at this time either on the evening of the Thursday or on the morning of the Friday before the Passover. St. Matthew says that Christ cured *two* blind men. St. Mark records the cure of *one* as He left Jericho. St. Luke records the cure of *one* as our Lord *entered*, "was come nigh unto" Jericho. A great many suggestions have been made to reconcile the passages. The simplest seems to be *either* to translate "as He was come nigh" by "when He was near Jericho," which might mean either when he was entering or when He was leaving, *or* to suppose that Bartimeus cried out when our Lord entered, and again when He left the town, and that he was healed on his second appeal.

Blind man. Bartimeus, the son of Timeus, evidently a well-known man.

38. **Jesus, thou Son of David.** Undisguised Messianic worship.

39. **Rebuked him.** "When a man is in earnest about his salvation, and begins to cry that his eyes may be opened . . . he will find infinite hindrances ; and these not from professed enemies, but from such as seem, like this multitude, to be on Jesus' side" (Trench).

43 thy sight : thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw *it*, gave praise unto God.

CHAP. XIX. 1 And *Jesus* entered and passed through Jericho.
 2 And, behold, *there was* a man named Zacchæus, which was
 3 the chief among the publicans, and he was rich. And he sought to see Jesus who he was, and could not for the
 4 press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him : for
 5 he was to pass that *way*. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste and come down ; for to-day I must
 6 abide at thy house. And he made haste, and came down,
 7 and received him joyfully. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a
 8 man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the

42. Thy faith, not *my power*.

43. Glorifying God. Jesus did not hinder the adoring shouts. This was His last journey. The time for cautious expression was over. Bartimæus praised God for His power, and the people praised Him for His goodness. We ought to praise God for His goodness to others, as well as for His mercies to ourselves.

3. Zacchæus.

2. *There was a man*, etc. *A man called by name Zacchæus*, and he was a chief publican. Jericho was a city of priests and a city of publicans, one of the old priestly cities, and a centre of trade between Roman Palestine, the Perea, and the country of Aretas. Zacchæus was probably a farmer of taxes, with as many opportunities of enriching himself as a Turkish pacha.

3. *Sought to see*. The tense implies that he had tried repeatedly to catch a sight of Jesus, but could not for the *crowd*. Many a time men who have tried to see Christ from curiosity merely, have had their consciences awakened and their hearts changed.

4. *A sycamore tree*. The Egyptian or mulberry fig, which has horizontal branches, large leaves, and abundant foliage.

5. *I must abide at thy house*. In a priestly city Jesus selected a publican's house, and that as an evidence that He came to seek and to save them that are lost. Jesus acted His parables of the Lost Sheep and of the Lost Drachma.

7. *They all murmured*. Clamour, which ended in—Crucify Him !

8. *Zacchæus stood and said*. He stood forth in ceremonious fashion, and made his vow of new obedience in resisting the besetting sin of his class—his mode of making friends with the mammon of unrighteousness.

Half my goods. (1) Half of his yearly income he meant to bestow on the poor, as a way of making restitution to those whom he had ignorantly defrauded. (2) *If he had wrongfully exacted aught of any man* (he could recollect some distinct acts of oppression and spoliation), *he would restore*

poor ; and if I have taken any thing from any man by false
 9 accusation, I restore *him* fourfold. And Jesus said unto him,
 This day is salvation come to this house, forasmuch as he
 10 also is a son of Abraham. For the Son of man is come to
 11 seek and to save that which was lost. And as they heard
 these things, he added and spake a parable, because he was
 nigh to Jerusalem, and because they thought that the kingdom
 12 of God should immediately appear. He said therefore, A
 certain nobleman went into a far country to receive for himself
 13 a kingdom, and to return. And he called his ten servants,
 and delivered them ten pounds, and said unto them, Occupy

fourfold. The law required the restitution of what had been wrongfully taken and one-fifth more (Lev. vi. 5 ; Num. v. 6, 7). Here is the awakened conscience fulfilling the law, in the sense of making it fuller and its requirements deeper.

9. **Is salvation come to this house.** Jesus recognises the sorrow, the confession, the penitence, and the honest endeavour after new obedience—all of which testify to the awakening to a new life and its responsibility.

Son of Abraham. Who had been dead and is alive again, who had been lost and is found.

4. *The Parable of the Pounds.*

11. **A parable.** Luke gives two reasons for the parable : (1) The crowd thought that Jesus was about to set up the kingdom of God in visible form, and (2) they were near Jerusalem, in which city they all supposed the kingdom was to be proclaimed. Jesus had to tell them that the kingdom, in the sense in which they understood it, was not coming ; and at the same time to remind them that there was a real disciple life. This intimation is made not to the Twelve and other familiar disciples, but to the crowd, who seem ready to proclaim Him the Messianic King. The main thought in the story is a disciple life of waiting and working. The principal figure is a cold-blooded tyrant, and he ranks with the unjust judge and the unfaithful steward.

12. **A certain nobleman.** Jesus was at Jericho, the city of Archelaus, and none of his hearers would for a moment fail to recognise the principal figure in the story. On the death of Herod the Great, Archelaus and other members of the family went to Rome to obtain the emperor's confirmation of his father's will and the kingdom of Judea (12). The proconsul Varus permitted the popular leaders to send an embassy to protest against having Archelaus to reign over them (14). The rivals had to wait for months ere the decision was given. Archelaus had left servants in charge of his money affairs in Palestine (13). When judgment was given in his favour, and when he had returned to Palestine, he slew most of the leaders of the embassy against him (27). He rewarded his servants by making them governors of one or more cities in Judea and Samaria (17).

13. **His ten servants.** *Ten servants of his.* He had many others.

Ten pounds. The word translated *pound* is *mina* = 100 drachmas, or *denarii* (pennies). It therefore represents a sum that a working man could earn in 100 days' work. **Occupy** is the old English word for *trade*.

14 till I come. But his citizens hated him, and sent a message
 after him, saying, We will not have this *man* to reign
 15 over us. And it came to pass, that, when he was returned,
 having received the kingdom, then he commanded these
 servants to be called unto him to whom he had given the
 money, that he might know how much every man had gained
 16 by trading. Then came the first, saying, Lord, thy pound
 17 hath gained ten pounds. And he said unto him, Well, thou
 good servant: because thou hast been faithful in a very
 18 little, have thou authority over ten cities. And the second
 came, saying, Lord, thy pound hath gained five pounds.
 19 And he said likewise to him, Be thou also over five cities.
 20 And another came, saying, Lord, behold, *here is* thy pound,
 21 which I have kept laid up in a napkin: for I feared thee,
 because thou art an austere man: thou takest up that thou
 22 layedst not down, and reapest that thou didst not sow. And
 he saith unto him, Out of thine own mouth will I judge thee,
thou wicked servant. Thou knewest that I was an austere
 man, taking up that I laid not down, and reaping that I did
 23 not sow; wherefore then gavest not thou my money into the
 bank, that at my coming I might have required mine own with
 24 usury? And he said unto them that stood by, Take from

14. **Sent a message after him.** *Sent an embassy after him.* This embassy consisted of fifty men, and when the Jews in Rome heard that they were coming, 8000 Roman Jews escorted them to the emperor's palace.

17. **Well.** *Well done.* The servant worked faithfully in the master's absence, and on his return was found worthy of further trust and higher service. *All* Christians have something to do for Christ. He has given all of us some gift, and expects each one of us to make use of it. *All* Christians shall be called to account for their work for the Master, and none who work diligently and faithfully shall be losers. The highest reward *any* Christian can expect to get is increase of service.

21. **For I feared thee.** A plain-spoken, sincere answer. His master was to him a dry, hard man, whom he feared, and therefore could not love (1 John iv. 18). A merely legal Christian, who thinks that God is a task-master, has no idea of loving service, and the neglect of loyal service leads to disloyal thoughts.

22. **Out of thine own mouth, etc.** His own words are repeated with stern emphasis to condemn them. "The Christian who lacks the sweet experience of grace ought to be the most anxious of workers," instead of the idlest. It will be found that what is called fear or reverence, without love, is often indifference. If you cannot work, you can at least pray.

23. **My money into the bank, etc.** *My money into a bank, that I should have gone and exacted it with interest.* The word usury now means exorbitant interest, an idea not contained in the verse.

him the pound, and give *it* to him that hath ten pounds.
 25, 26 (And they said unto him, Lord, he hath ten pounds.) For
 I say unto you, That unto every one which hath shall be
 given; and from him that hath not, even that he hath shall
 27 be taken away from him. But those mine enemies, which
 would not that I should reign over them, bring hither, and
 slay *them* before me.

28 And when he had thus spoken, he went before, ascending
 29 up to Jerusalem. And it came to pass, when he was come
 nigh to Bethphage and Bethany, at the mount called *the*

24. **Give it to him that hath ten pounds.** He that useth best the powers
 that God gives shall, because he has used them, receive fresh power. The
 faithful workers draw to themselves the gifts and graces of the Christian life,
 and the idle Christian grows more and more indifferent and lifeless.

25. **They said, etc.** A very natural touch. The obsequious crowd are
 ready to fawn upon and thrust forward the successful man, the worldly version
 of the spiritual truth that "to him that hath shall be given."

26. **Unto every one which hath, etc.** One of Christ's oft-repeated
 maxims. Compare viii. 18; Matt. xiii. 12; Mark iv. 25; Matt. xxv. 29.

V. EVENTS OF THE PASSION WEEK.

1. FIRST DAY OF THE WEEK (*Palm Sunday*), XIX. 29-44.

The Triumphal Entry, Luke xix. 29-44; Matt. xxi. 1-11; Mark xi. 1-11;
 John xii. 12-19.

29. **When He was come nigh.** The triumphal entry took place on the
 first day of the week (10th Nisan). The Jewish Sabbath was our Saturday,
 but their day counted from sunset to sunset; and therefore their Sabbath
 began on our Friday *after sunset*, and ended on our Saturday *after sunset*.
 The order of events was probably as follows:—(1) Jesus left Jericho on the
 morning and reached Bethany on the evening of Friday (Luke xix. 28).
 (2) There He remained with the Twelve, our Lord doubtless being with
 Lazarus and his sisters. (3) The next day, Sabbath (our Saturday), He spent
 in quiet at Bethany. (4) In the evening He was at supper in the house of
 Simon the leper, His disciples, with Lazarus and his sisters, being present
 (Matt. xxvi. 6; John xii. 1). (5) At this feast He was anointed by Mary
 (John xii. 3-8; Mark xiv. 3-9). (6) During the afternoon Jews of Jerusalem,
 who had heard from pilgrims of His arrival, went out to see Him and Lazarus
 (John xii. 9). (7) This coming to the ears of the chief priests, a meeting of
 council was held at night to consider the propriety of putting both Jesus and
 Lazarus to death (John xii. 10, 11). (8) On the morrow (John xii. 12), *i.e.*
 on the first day of the week, the narrative of Luke resumes.

Bethphage, *the house of unripe figs*, a hamlet on the spur of Olivet, distant
 rather more than a mile from the city, situated between two deep valleys.

Bethany, perhaps *the house of dates*, the village of Lazarus, Martha, and

30 *mount* of Olives, he sent two of his disciples, saying, Go ye into the village over against *you* ; in the which at your entering ye shall find a colt tied, whereon yet never man sat :
 31 loose him, and bring *him hither*. And if any man ask you, Why do ye loose *him* ? thus shall ye say unto him, Because
 32 the Lord hath need of him. And they that were sent went
 33 their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them,
 34 Why loose ye the colt ? And they said, The Lord hath need of him. And they brought him to Jesus : and they cast their
 35 garments upon the colt, and they set Jesus thereon. And as
 36 garments upon the colt, and they set Jesus thereon. And as
 37 he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works
 38 that they had seen ; saying, Blessed *be* the King that cometh in the name of the Lord : peace in heaven, and glory in the
 39 highest. And some of the Pharisees from among the multi-
 40 tude said unto him, Master, rebuke thy disciples. And he

Mary, was about two miles from Jerusalem, at the south-east base of the Mount of Olives.

30. A colt tied. See my *Commentary on Mark*, p. 181.

Whereon yet never man sat, and therefore fit for sacred use (Num. xix. 2 ; Deut. xxi. 3 ; 1 Sam. vi. 7).

35. Their garments, that is, their *abbas*, or outer robes of heavy plaid or blanket. The disciples prepared housings for the colt to do Jesus royal honours, as the companions of Jehu extemporized a throne (2 Kings ix. 13).

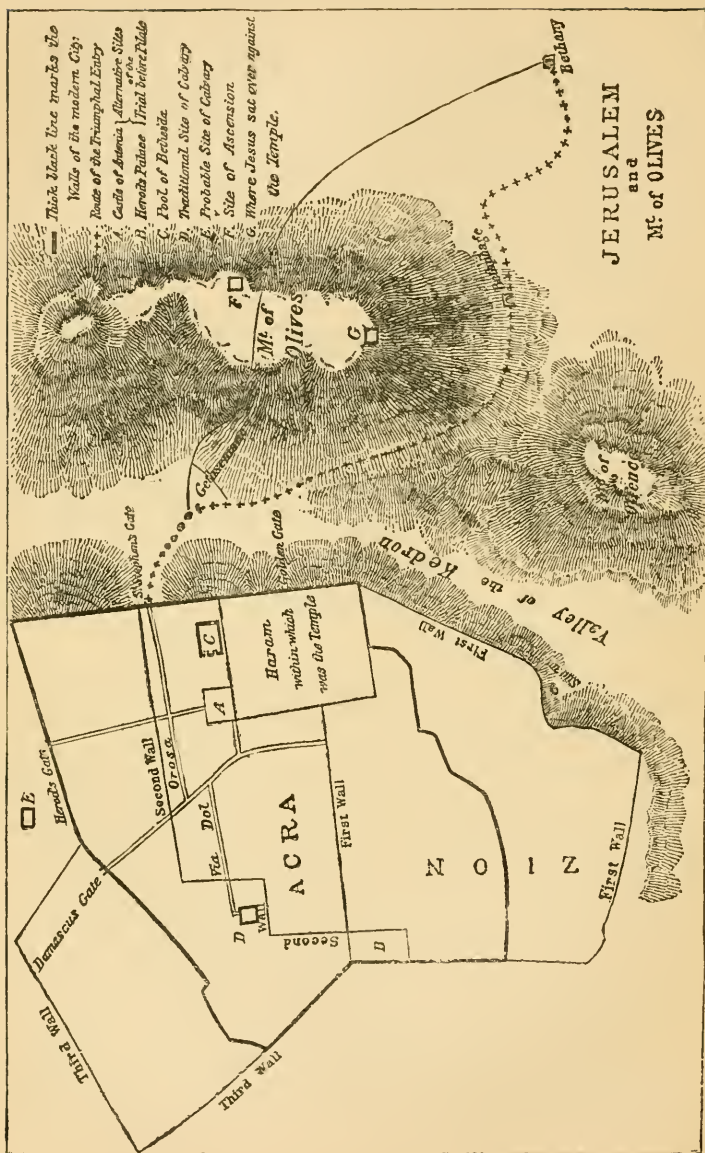
Set Jesus thereon, and they probably also led it by the bridle ; both circumstances pointing to royal honours given to Jesus. "Never did our Saviour take so much state upon Him as now, that He was going towards His Passion ; other journeys He measured on foot, without noise or train : this with a princely equipage, and loud acclamation" (Hall). And yet with it all there was humility. He, who might have summoned a legion of angels, rode on a borrowed ass, with the coarse homespun plaids of His disciples for princely housings.

36. They spread their clothes in the way. They spread their *abbas* on the road, that the colt bearing Jesus might walk upon them. The disciples alone had heard the predictions of the Passion, which they had not understood, and which were now forgotten in the outburst of popular enthusiasm.

37. The whole multitude. The full significance of the shouts can only be seen when the various exclamations recorded by all the four evangelists are placed together. See my *Commentary on St. Mark's Gospel*, note on xi. 9.

39. Rebuke Thy disciples. Luke alone records the interference of the Pharisees, and the tears of Jesus. The Pharisees sneer at the shouting crowd,

[Continued on p. 211.]



answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

- 41 And when he was come near, he beheld the city, and wept
 42 over it, saying, If thou hadst known, even thou, at least in
 this thy day, the things *which belong* unto thy peace! but
 43 now they are hid from thine eyes. For the days shall come
 upon thee, that thine enemies shall cast a trench about thee,
 and compass thee round, and keep thee in on every side,
 44 and shall lay thee even with the ground, and thy children
 within thee; and they shall not leave in thee one stone upon
 another; because thou knewest not the time of thy visitation.
 45 And he went into the temple, and began to cast out them

and reprove Jesus for accepting Messianic honours. Jesus despises the contempt of the proud and accepts the praise of the humble.

40. *Stones . . . cry out.* Perhaps a Jewish proverb (Hab. ii. 11). Whether men praise Christ or not, He must be praised.

41. *Wept over it.* As the people shouted, Jesus' thoughts were far away. His gaze was fixed on Jerusalem, "that killest the prophets." He read the doom of the city in the near future. Tears streamed down His cheeks, and the disciples who walked beside Him alone heard Him, in the midst of the sea of acclamation, lamenting over the fate of the city and nation. The Saviour sympathetically suffering in the midst of His triumphant entry.

42. *If thou hadst known, etc.* *If thou hadst known in this day—even thou—the things which belong unto peace.* Broken utterances, showing the intensity of our Lord's sorrow.

43. *Shall cast, etc.* *Shall cast up a palisade about thee.* Our Lord foresees and shudders at the terrible siege of Jerusalem. Titus, the Roman general, constructed a palisade of stakes filled in with earth and branches, and strengthened by a trench behind, which sheltered the besiegers. The Jews burnt it in one of their desperate sallies, and it was replaced by a wall which hemmed in the devoted city, which was to be reduced by famine.

44. *And shall lay thee, etc.* *And shall dash thee to the ground.* Compare Josephus, *Wars of the Jews*, vii. 1, § 1.

And thy children within thee. Three millions of people, it is said, were crowded in the city at a Passover festival when the siege began.

The time of thy visitation. The Messiah had come in mercy, and they were about to refuse His salvation.

II. MONDAY.

The Temple cleansed a Second Time (xix. 45-48; Matt. xxi. 12-15; Mark xi. 15-18).

45. *He went into the Temple.* For the first cleansing, see John ii. 13-17. Pilgrims came to Jerusalem from all parts of the world to keep the Passover, and at Passover times the city was crowded to excess. The money spent in the city during these feast occasions formed a great part of the means of livelihood of the native Jews. The mob of citizens were persuaded that

46 that sold therein, and them that bought; saying unto them,
 It is written, My house is the house of prayer: but ye have
 47 made it a den of thieves. And he taught daily in the temple.
 But the chief priests and the scribes and the chief of the
 48 people sought to destroy him, and could not find what they
 might do: for all the people were very attentive to hear him.
 CHAP. XX. 1 And it came to pass, *that* on one of those days,
 as he taught the people in the temple, and preached the
 gospel, the chief priests and the scribes came upon *him* with
 2 the elders, and spake unto him, saying, Tell us, by what
 authority doest thou these things? or who is he that gave

Jesus meant to take the bread out of their mouths, and their Hosannas were changed to cries of "Crucify Him!" For the convenience of visitors, one of the courts of the Temple was set apart for a market, where they could buy what animals they needed for sacrifice.

46. **It is written.** Our Lord combined two Old Testament quotations (Isa. lvi. 7 and Jer. vii. 11). Compare Jer. vii. 5-11. The translation *thieves* misses the picturesqueness of the original, which is *robber* or *bandit*. The stir, wrangling, fierce words of dispute, made the Temple court resemble one of those caves where brigands quarrelled over the spoils.

47. **Chief priests included**—(1) the high priest; (2) those who had been high priests; (3) the chiefs of twenty-four courses (1 Chron. xxiv.). The various authorities mentioned all belonged to the great Sadducean party, who found their chief source of wealth in this profanation of the Temple.

48. **Were very attentive.** *Hung upon Him.* These verses show the beginning of the resolution to get rid of Jesus by guile, which found expression in bribing Judas, in suborning false witnesses, and in exciting the people to believe that Jesus wished to destroy the Temple, the source of their livelihood as well as the centre of their religion. Luke omits (1) the healing of the lame and blind in the Temple; (2) the Hosannas of the children (Matt. xxi. 14-17); and (3) the story of the fig tree (Mark xi. 12-14, 20-26).

III. TUESDAY.

1. *The Questions by the Sanhedrin*, xx. 1-8; Matt. xxi. 23-27; Mark xi. 27-33.

1. **The chief priests and the scribes . . . the elders.** The three classes of rulers who composed the *Sanhedrin* or high court at Jerusalem. Compare my *Commentary on Mark*, p. 190.

The elders were the representatives of the people, and had existed in Israel from the earliest times (Ex. xviii. 13-16, xix. 7; 2 Sam. xix. 11; 1 Kings viii. 1-3; Jer. xxix. 1; Ezra v. 5, vi. 7-14).

2. **By what authority.** The Sanhedrin were entitled by law to question the claims of new teachers, and they did so usually by asking for—(1) the certificate of a distinguished Rabbi who had taught the new teacher, or (2) for some miraculous sign. They asked two questions: the one asked the

3 thee this authority? And he answered and said unto them,
 4 I will also ask you one thing; and answer me: The baptism
 5 of John, was it from heaven, or of men? And they reasoned
 with themselves, saying, If we shall say, From heaven; he
 6 will say, Why then believed ye him not? But and if we say,
 Of men; all the people will stone us: for they be persuaded
 7 that John was a prophet. And they answered, that they
 8 could not tell whence *it was*. And Jesus said unto them,
 Neither tell I you by what authority I do these things.
 9 Then began he to speak to the people this parable: A certain
 man planted a vineyard, and let it forth to husbandmen, and
 10 went into a far country for a long time. And at the season
 he sent a servant to the husbandmen, that they should give
 him of the fruit of the vineyard: but the husbandmen beat
 11 him, and sent *him* away empty. And again he sent another
 servant: and they beat him also, and entreated *him* shame-
 12 fully, and sent *him* away empty. And again he sent a third:
 13 and they wounded him also, and cast *him* out. Then said
 the lord of the vineyard, What shall I do? I will send my
 beloved son: it may be they will reverence *him* when they
 14 see him. But when the husbandmen saw him, they reasoned
 among themselves, saying, This is the heir: come, let us kill

kind of authority which Jesus claimed for His work; the other demanded the agency through whom the authority had been bestowed. The second question gave point to the first; the Sanhedrin were able to allege that they, the usual agency, had not given any authority to the Teacher of Nazareth. He was an unlicensed Teacher; for every Rabbi had his certificate, and every priest his ordination.

4. **The baptism of John.** Jesus stood confronting the deputation with His counter question, and as they hesitated came the sharp *Answer me*. Was John a prophet of Jehovah or an unlicensed teacher? If John was a prophet, he had testified of Jesus, and the word of a prophet of Jehovah was even legally higher than that of the Sanhedrin.

7. **They could not tell.** The one thing they thought of was what would pay best in the circumstances, and said what, as commonly happens, made them ridiculous.

2. *The Labourers in the Vineyard*, 9-19; Matt. xxi. 33-45; Mark xii. 1-12.

9. **Let it forth.** A band of vine-dressers rented the vineyard, and were to pay the rent in kind (ver. 10). See my *Com. on Mark*, pp. 192-94.

10. **Beat him.** All the evangelists note the *growing* insolence.

14. **Come, let us kill him.** See the dramatic intensity of the scene: Jesus speaking to the people a story natural enough, vividly realistic, and made

15 him, that the inheritance may be ours. So they cast him out of the vineyard, and killed *him*. What therefore shall the
 16 lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.
 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is
 18 become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they
 20 perceived that he had spoken this parable against them. And

more than usually exciting by the evident meaning in it; the deputation from the Sanhedrin in the background, seeing and hearing it all, and knowing of the thrice-planned plot to kill Jesus, and of the advice of Caiaphas, but yesterday spoken, that one man should be slain for the whole people.

15. **Cast him out** (Matt. xxi. 39; Mark xii. 8). The idea seems to be a struggle in which the son is dragged out of the vineyard and there slain.

16. **He shall come and destroy these husbandmen.** Matthew says that this was an exclamation from the people who were listening; their indignation had been excited by the vivid, graphic story, and they could not restrain themselves.

God forbid. "The groan of the Jewish people, when the truth that they were indeed rejected burst upon them. It woke an echo even in the heart of the apostle of the Gentiles. The expression occurs ten times in the Epistle to the Romans alone" (Farrar).

17. **The stone which the builders rejected** (Ps. cxviii. 22, 23; compare Acts iv. 11; 1 Pet. ii. 7). These verses about the *rejected stone* may be looked upon as another parable—a parable within a parable. "The men who have just been compared to vine-dressers now become builders, and the heir cast out of the vineyard and murdered is now a stone thrown aside as useless. But the new figure enables Jesus to give a glimpse of what is to happen to Himself after evil men have wrought their worst. . . . He will be raised to a place of power, an object of admiration to friends, a source of dismay to foes" (Bruce).

19. **He had spoken this parable against them.** This parable has been commonly interpreted in the following way:—The vineyard is the kingdom of God, first given in charge to the Jews, and then, after their rejection of Christ, to the Gentiles. God prepared and planted this vineyard. He fenced the Jewish people off from their neighbours—(1) by placing them in such a secluded, defensible land; and (2) by surrounding them with the ceremonial law, "the middle wall of partition," and separating them from all idolatrous nations. God looked for fruit, but got none; the people were unfaithful to their covenant. He sent servants, prophets, and they were shamefully entreated. The speech of Stephen before the Sanhedrin (Acts vii.) is almost a sermon on this parable.

- they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly : Is it lawful for us to give tribute unto Cæsar, or no ? But he perceived their craftiness, and said unto them, Why tempt ye me ? Shew me a penny. Whose image and superscription hath it ? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people : and they marvelled at his answer, and held their peace. Then came to *him* certain of the Sadducees, which deny that

3. *Catching Questions.*

- (1) *The Pharisees ask about Tribute Money*, 20-26 ; Matt. xxii. 15-22 ; Mark xii. 13-17.

20. **Should feign themselves just men.** This was a new kind of attack, with the intention of entrapping Jesus in such a fashion that merciless Rome must interfere. Mark tells us that the Herodians or Roman party were sent along with Pharisees, who might represent scrupulous Jews who had real difficulties to lay before a distinguished Rabbi.

21. **Person.** Meant—(1) a mask through which an actor spoke ; (2) an assumed character ; (3) here, the outward appearance.

22. **Lawful to give tribute.** Jewish patriots denounced tribute payment—(1) because Roman money, stamped with the image of the Emperor, sinned against the Second Commandment ; (2) because the Jewish land belonged to Jehovah, and could pay no secular taxes. If Jesus said No, the Herodians would denounce Him to Pilate the governor ; if He said Yes, the Pharisees would proclaim His apostasy to the people.

25. **Which be Cæsar's.** The Pharisees had a maxim : *He, whose coin is current, is king of the land.* They said, *Is it lawful to give* ; Jesus said, *Give back.*

The things that are God's. "Give back to God that which has the image and superscription of God, the soul" (Erasmus). All men owe something to what represents social order ; but there is a wider life, in which they also live, and which extends beyond time. They owe duties to it also, and to God their Maker and Redeemer.

- (2) *The Sadducees ask about the Resurrection*, 27-40 ; Matt. xxii. 23-33 ; Mark xii. 18-27.

27. **The Sadducees** were the small but powerful party of the priestly aristocracy who were supported by the temple dues, and had come to regard

28 there is any resurrection ; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his
 29 wife, and raise up seed unto his brother. There were therefore seven brethren : and the first took a wife, and died
 30 without children. And the second took her to wife, and he
 31 died childless. And the third took her ; and in like manner
 32 the seven also : and they left no children, and died. Last of
 33 all the woman died also. Therefore in the resurrection
 34 whose wife of them is she ? for seven had her to wife. And Jesus answering said unto them, The children of this world
 35 marry, and are given in marriage : but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage :
 36 neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of
 37 the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of

religion as a matter of profitable living rather than as a heartfelt faith. Their creed consisted mainly in denials, and they denied "the immortality of the soul, and the rewards and punishments of another life."

28. *Moses wrote.* The Sadducees rejected the *traditions of the elders*, and refused to accept anything which was not found literally in the Pentateuch. The law they quote is to be found in Deut. xxv. 5-10 ; Ruth iii. 13. The first child by the second marriage was looked on as belonging to the late husband, "*that his name be not put out of Israel.*" The law was commonly called *levirate law*, from *levir*, a brother-in-law. The law on this subject is not peculiar to the Jews, but is found amongst various Oriental nations, ancient and modern. The question put was a common subject for discussion among Jewish casuists, and the common answer was that the woman would be the wife of the first husband. Our Lord brushes aside all such casuistry, and goes down into the principles of the new life.

34. *The children of this world.* Jesus' answer includes the following contrasts : (1) the *children of this world*, and *those of the world to come* ; (2) *dying and dying no more* ; (3) *marrying and not marrying* ; (4) birth into this world naturally, birth into the world to come *by the resurrection* ; (5) children of men, *children of God*. The argument seems to be, that where there is no death, there need be no increase, and therefore no marriage. The resurrection is the resurrection of the just for them who are *worthy*. The spiritual body which comes to us through the resurrection is so different from the natural body (1 Cor. xv. 40-56), that men become as angels.

37. *At the bush.* R. V., *in the place concerning the bush*, or the portion of Exodus (iii. 1-6) called "*The bush.*" The Old Testament was divided into sections, with titles corresponding to the contents, and these are alluded to in the New Testament ; Rom. xi. 2, "*in Elias.*" Our Lord might have quoted other Old Testament Scriptures, but for the Sadducees' sake, whom

38 Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any
40 *question at all*. And he said unto them, How say they that
41 Christ is David's son? And David himself saith in the book
42 of Psalms, The LORD said unto my Lord, Sit thou on
43 my right hand, till I make thine enemies thy footstool.
44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his
46 disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats

He is addressing, He quotes from the Pentateuch, the portion they paid most reverence to.

38. He is not a God of the dead. The argument is, if God is the covenant God of Abraham, Isaac, and Jacob, in the sense that He revealed Himself to them in special fashion, and made known in dim outline His covenant of grace, to be afterwards fulfilled by His choice of the Jewish nation and His promise of a Messiah, then there must be a life beyond the present, for all these men died looking to the future. Jehovah would never have called Himself the God of Abraham, Isaac, and Jacob, if these holy men of old, after short lives full of earth's ills, had become "mere heaps of crumbling dust." You Sadducees acknowledge the Pentateuch and the covenant relationship therein described, and you ought to see that these men who are really within this covenant must live continuously.

All live unto Him. Words added by Luke alone, and implying the close relation between the life of God and the life of His children (John xv. 1-8).

39. Thou hast well said. The better-minded Pharisees were glad to hear so convincing a statement for the doctrine of the resurrection.

4. *Jesus' Counter Question*, 41-47; Matt. xxii. 41-46; Mark xii. 35-37.

41. That Christ is David's son. *That the Christ is David's son.* Matthew enables us to see the drift of Jesus' question more clearly. He had first asked, *What think ye of the Christ? Whose son is he?* The familiar answer came to their lips, then came the question in the text.

44. Calleth him Lord. Jesus quotes from Psalm cx., which was reckoned *Messianic* by the great majority of Jewish interpreters. The Jewish nation did not see in Him a Messiah's signs, because they were looking for a human, and not for a divine Christ.

46. Beware. These three verses which describe—(1) the ambition; (2) the avarice; (3) the hypocrisy of the scribes, are a short summary of the long address in Matt. xxiii. The address was given in the audience of all the people.

Long robes, with broad phylacteries and long fringes.

Markets. The chief places of resort, where there were booths for sale of fruit, confections, etc.

Highest seats. Special seats were reserved in the synagogue, in front of the ark with the law, for the elders or rulers.

47 in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI. 1 And he looked up, and saw the rich men casting
2 their gifts into the treasury. And he saw also a certain poor
3 widow casting in thither two mites. And he said, Of a truth
I say unto you, that this poor widow hath cast in more than
4 they all: for all these have of their abundance cast in unto
the offerings of God: but she of her penury hath cast in all
the living that she had.

5 And as some spake of the temple, how it was adorned with

Rooms. *Places or seats at feasts.*

47. **Devour widows' houses,** etc. Their pretended piety had given them positions of trust, as guardians of widows and orphans, and they rob these under their care. Josephus tells us that the Pharisees had frequently very great influence over the Jewish women, and used it as our Lord describes.

5. *The Widow's Two Mites*, xxi. 1-4; Mark xii. 41-44.

1. **Treasury.** In the great central court of the Temple, into which women might go, stood on one of the sides thirteen brazen chests called the *treasury*, for receiving the people's offerings—nine for the sacrifice-tribute or money-gifts instead of sacrifices, and four for free-will offerings.

2. **Two mites.** The smallest copper coin in use amongst the Jews, two of which was the *smallest offering allowed* to be given into the treasury.

3. **Hath cast in more**, although it was the smallest offering possible. Amid all the chaff of seeming religion Jesus picked out the grain of spirituality. God measures our charity not by its amount, but by our means, and by the spirit in which we give. Those who give most often give the least.

4. **Of their abundance.** *Of their superfluity, out of their overplus.* The point which our Lord enforces by the remark is, that the essence of charity is self-denial.

6. *The Doom of the Temple, and the End of all things*, xxi. 5-36; Matt. xxiv.; Mark xiii.

Luke omits—(1) *the incident of the Greeks, who ask to see Jesus* (John xii. 20-22); (2) *His exclamations of triumph* (John xii. 23); (3) *the prediction of the Passion* (John xii. 24-28); (4) *the heavenly voice* (John xii. 28-30); (5) *the prediction of triumph through suffering* (John xii. 31-36); (6) *His rejection by the people* (John xii. 37-50).

5. **As some spake.** Luke resumes, when after this final rejection our Lord left the Temple on Tuesday afternoon never to return. As they went out, His disciples, Galilean peasants, admired the great stones. Jesus, whose thoughts were upon the future, predicted the destruction of the Temple in words which have been literally fulfilled. They went in silence across the Kedron valley towards Bethany. When they reached the crest of Olivet, Jesus sat down with His face to the Temple, and His disciples, who sat next Him, asked Him to tell

6 goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
 7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall
 8 come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after
 9 them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but
 10 the end *is* not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
 11 and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there
 12 be from heaven. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and

them more particularly about those things He had mysteriously spoken of: (1) The destruction of the Temple; (2) the sign of His coming; and (3) the signs of the end of the world. In His answer our Lord follows the order of their questions, but, as in Old Testament prophecy, the event in the foreground is always surrounded with a halo which shades off into the far future, and the destruction of Jerusalem is itself a prophecy of the end of all things.

Goodly stones and gifts. *Goodly stones and offerings.* The buildings included magnificent columns, arches, and porticoes, many of them offerings of the faithful. Some of the stones were of immense size.

6. **Shall not be left one stone.** No portion remains of what Jesus and His disciples were gazing at. "It is not the Jewish Temple that is to be eternal."

8. **Take heed.** Our Lord is anxious to make His disciples know that there is suffering before Him and them. "The four moral keynotes of this discourse on the last things are—*Beware, watch, endure, pray*" (Farrar).

9. **Wars and commotions.** *Wars and tumults.* The forty years between the crucifixion of Jesus and the destruction of Jerusalem were full of disturbances among men and in nature. The Jews rose in insurrection in the reigns of Caligula, Claudius, and Nero, and were massacred in the cities of Alexandria, Seleucia (where 50,000 perished), Caesarea, and Tyre. The Germans, the Britons, and the Gauls rose in revolt. The partisans of Vitellius, Galba, Otho, and Vespasian filled the empire with civil war.

11. **Great earthquakes, etc.** *And there shall be great earthquakes, and in divers places famines and pestilences, and there shall be terrors and great signs from heaven.* Earthquakes were terribly frequent during these forty years; we hear of them in Rome, Crete, Phrygia, Proconsular Asia, Achaia, Syria, and Macedonia. *Famine* broke out again in the reign of Claudius. A great *pestilence* spoken of with horror by Tacitus and by Suetonius slew 30,000 in Rome alone in the year 65 A.D.

12. **Synagogues.** The local Sanhedrin or courts were usually held in the

13 rulers for my name's sake. And it shall turn to you for
 14 a testimony. Settle *it* therefore in your hearts, not to
 15 meditate before what ye shall answer: for I will give you a
 mouth and wisdom, which all your adversaries shall not be
 16 able to gainsay nor resist. And ye shall be betrayed both by
 parents, and brethren, and kinsfolks, and friends; and *some*
 17 of you shall they cause to be put to death. And ye shall be
 18 hated of all *men* for my name's sake. But there shall not an
 19 hair of your head perish. In your patience possess ye your
 20 souls. And when ye shall see Jerusalem compassed with
 21 armies, then know that the desolation thereof is nigh. Then
 let them which are in Judæa flee to the mountains; and
 let them which are in the midst of it depart out; and let not
 22 them that are in the countries enter thereinto. For these be
 the days of vengeance, that all things which are written may
 23 be fulfilled. But woe unto them that are with child, and to
 them that give suck, in those days! for there shall be great
 24 distress in the land, and wrath upon this people. And they
 shall fall by the edge of the sword, and shall be led away

synagogues. Peter, John, and Paul were taken before the Sanhedrin (Acts iv. 3-23, v. 17, 27-41, xxiii. 1). **Kings and rulers** (Acts xxi. 34-37, xxiv. 10-22, xxv. 1-11, xxvi. 1-23; 2 Tim. iv. 16). Paul's appearance before courts or rulers was always used by him as a means of preaching the gospel or testifying for Christ.

14. **Not to meditate.** They were to speak from the heart rather than from the head. Christ's advocates will have full instructions.

16. **Some of you.** Tradition says that four at least out of the faithful eleven died martyrs. Domestic enemies were added to official persecutions.

17. **Hated** (1 Pet. ii. 12, iv. 14; Acts xxiv. 5, xxviii. 22).

18. **Hair of your head** (Matt. x. 30; Luke xii. 7; Acts xxvii. 34). God takes charge of His own even in martyr death.

19. **In your patience.** In your patience ye shall win your souls. Heroic perseverance wins the crown.

20. **Jerusalem compassed.** Compare my *Commentary on St. Mark's Gospel*, notes on xiii. 14.

21. **Flee to the mountains.** When the Roman armies approached Jerusalem, the Christians, in consequence of this warning, left the city and went to Pella, among the hills to the south-east of the Sea of Galilee, and so escaped the horrors of the siege.

23. **Them that give suck.** The heart of Jesus feels most for them that suffer most, and in times of insurrection these are the women and children.

24. **Fall by the edge of the sword.** More than a million of Jews were slaughtered during the terrible siege (Milman's *History of the Jews*, ii. 16, and Josephus), while 97,000 were sent as slaves "among all nations." Since then, Saracens, Persians, Turks, Franks, Normans, Kurds, and Ottomans have in succession trodden down Jerusalem.

captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

- 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with
 26 perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be
 27 shaken. And then shall they see the Son of man coming in
 28 a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads;
 29 for your redemption draweth nigh. And he spake to them a
 30 parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that
 31 summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God
 32 is nigh at hand. Verily I say unto you, This generation
 33 shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.
 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares

25. **There shall be signs.** Our Lord passes from the siege of Jerusalem to His second coming. His language is as apocalyptic as that in Revelation. The words are not to be taken literally, but there is a reference to the "new heavens and the new earth, wherein dwelleth righteousness" (2 Pet. iii. 7-13).

26. **The powers of heaven.** An obscure phrase, meaning, perhaps, the physical forces that control the movements of the heavenly bodies.

27. **The Son of Man coming.** The words may refer to more than one event, for prophecy sees in one world-crisis the premonition of others, and finally of the end of all things. The Son of Man comes in every great world-crisis (Matt. xvi. 17, 28), and each coming, seen, like all spiritual events, by the soul and not by the senses, is a foreshadowing of His coming when every eye shall see Him.

29. **Fig tree.** The sprouting of the fig tree twigs was a sure sign of the ripening of the barley harvest and of the presence of summer; the signs Jesus had given were as sure of the fall of Jerusalem and of future world-crises.

32. **This generation.** Jesus had spoken of two things,—the one the sign or foreshadowing of the other,—and this doubleness of thought must be continued: (1) Some of those with Him were to see in their time the destruction of Jerusalem; (2) the race of men will last till the end of all things come.

34. **Surfeiting and drunkenness.** This discourse is a solemn warning to be prepared for the approach of the end of all things. Luke, who, says

35 of this life, and *so* that day come upon you unawares. For
 as a snare shall it come on all them that dwell on the face of
 36 the whole earth. Watch ye therefore, and pray always, that
 ye may be accounted worthy to escape all these things that
 shall come to pass, and to stand before the Son of man.
 37 And in the day-time he was teaching in the temple; and at
 night he went out, and abode in the mount that is called *the*
 38 *mount* of Olives. And all the people came early in the
 morning to him in the temple, for to hear him.

CHAP. XXII. 1 Now the feast of unleavened bread drew nigh,
 2 which is called the passover. And the chief priests and
 scribes sought how they might kill him; for they feared the
 people.

3 Then entered Satan into Judas surnamed Iscariot, being
 4 of the number of the twelve. And he went his way, and
 communed with the chief priests and captains, how he might
 5 betray him unto them. And they were glad, and covenanted
 6 to give him money. And he promised, and sought oppor-
 tunity to betray him unto them in the absence of the multitude.

Perowne, is at special pains to record all our Lord's teaching against sensuality and worldliness, has preserved this verse.

35. As a snare (Isa. xxiv. 17; Rom. xi. 9; 1 Tim. iii. 7).

IV. WEDNESDAY.

Jesus in quiet at Bethany—Judas, the Traitor, at Jerusalem, xxii. 1-6;
 Matt. xxvi. 14-16; Mark xiv. 1-2, 10-11.

1. **The feast, etc.** The *Passover* was held on the 14th Nisan, and the *feast of unleavened bread* began on the 15th, and lasted seven days.

2. **Might kill Him.** *Might put Him to death.* His seizure in public would provoke a tumult, and then the Romans would interfere. The Sanhedrin had found it impossible to entrap Him by subtle argument in such a way as would expose Him to the vengeance of the people or the alarms of Pilate (xx. 20-26). They were prepared to wait till after the feast (Mark xiv. 2), when the treachery of Judas gave them an opportunity not to be neglected.

3. **Satan entered.** John shows how the tempter gradually got complete possession of the traitor (xii. 4; xiii. 2, 27). He began at the supper in Bethany. An evil thought grows in intensity and force, and we should be on our guard to resist it in the beginning, ere it gets too strong for us. Judas was the only Judean Jew among the Twelve (p. 103).

4. **Captains.** The officers of the Jewish Temple guard under the command of the Sanhedrin. A deliberate bargain was struck, and 30 shekels, or 120 *denarii*, the common price of a slave, were paid over—four months' wages of a working man.

6. In the absence, etc. *Without tumult.*

7 Then came the day of unleavened bread, when the
 8 passover must be killed. And he sent Peter and John,
 saying, Go and prepare us the passover, that we may eat.
 9 And they said unto him, Where wilt thou that we prepare?
 10 And he said unto them, Behold, when ye are entered into the
 city, there shall a man meet you, bearing a pitcher of water ;
 11 follow him into the house where he entereth in. And ye shall
 say unto the goodman of the house, The Master saith unto thee,
 Where is the guest-chamber, where I shall eat the passover
 12 with my disciples ? And he shall shew you a large upper room
 13 furnished : there make ready. And they went, and found as
 he had said unto them : and they made ready the passover.

V. THURSDAY.

1. *Preparation for the Passover, 7-13 ; Matt. xxvi. 17-19*
 Mark xiv. 12-16.

7. **When the Passover, etc.** *On which the Passover must be sacrificed.* It is presupposed in the following notes that the Lord's Supper was instituted on the day before the Jewish Passover. See my *Com. on Mark*, xiv. 12.

8. **Peter and John.** The premeditated treachery of Judas and the known hostility of the Sanhedrin compelled our Lord to take precautions against surprise. He entrusted the preparation to the two favourite disciples, indicated the place by a secret sign (a *man* carrying water), and asked His disciples to keep watch in Gethsemane while He prayed. Life, God's gift, is not to be thrown away, but to be surrendered when God claims it.

11. **The guest-chamber.** This word is rendered *inn* in ii. 7. From the phrase in Matthew, "Go into the city, to such a man," it is inferred that the house belonged to a disciple ; some say to Mary, the mother of Mark, for in her house the disciples were accustomed to assemble after the resurrection. It was probably the room which witnessed the first assembly of the Christian Church and the descent of the Holy Spirit.

13. **Made ready the Passover.** The preparation included not merely the purchase and slaughter of the paschal lamb, but providing some unleavened cakes, three or four cups of wine mixed with water, the *charoseth* or sauce, and the bitter herbs. The house had to be carefully purged of leaven, but this purging was included in what the master of the house had done.

The Passover was observed among the Jews in the time of our Lord in the following fashion :—The company having taken their places, two or three flat cakes or thin biscuits of unleavened bread (Ex. xii. 18), and four cups of red wine mixed with water, being on the table before the master of the feast—(1) He took one of the cups, called *the cup of consecration*, and "gave thanks," tasted the cup, and passed it round. (2) Water was then brought in, and first the president and then the others washed. (3) The table was then set with the bitter herbs (lettuce, endive, beet, succory, and horehound), the sauce called *charoseth* (made of dates, raisins, figs, vinegar, etc., pounded and mixed together), and the paschal lamb. (4) After thanksgiving, the president took a portion of the bitter herbs, about "the size of an olive," and, dipping it in the

- 14 And when the hour was come, he sat down, and the
 15 twelve apostles with him. And he said unto them, With
 desire I have desired to eat this passover with you before
 16 I suffer: for I say unto you, I will not any more eat thereof,
 17 until it be fulfilled in the kingdom of God. And he
 took the cup, and gave thanks, and said, Take this, and
 18 divide *it* among yourselves: for I say unto you, I will not
 drink of the fruit of the vine, until the kingdom of God shall
 come.
 19 And he took bread, and gave thanks, and brake *it*, and
 gave unto them, saying, This is my body, which is given for

sauce, ate it, as did the others. (5) The second cup of wine was filled, and then followed the *haggadah* or *showing forth* (1 Cor. xi. 26). A child or proselyte present asked, *What mean ye by this service?* (Ex. xii. 26), and the president answered in prescribed fashion at great length. The first part of the Hallel (Ps. cxiii.-cxiv.) was sung, and the second cup was solemnly drunk. (6) The president again washed his hands, and, taking two of the cakes of unleavened bread, broke them, gave thanks, and distributed them to the company, each of whom took a portion, dipped it in the sauce, and ate it. Some authorities maintain that if any *stranger* was present, he was presented with a portion, but had no other share in the meal, a custom which sheds light on Jesus giving the sop to Judas. (7) The paschal lamb was then eaten. (8) After thanksgiving the third cup, or *cup of blessing* (1 Cor. x. 16), was handed round. (9) Thanks were given for the food received; the fourth cup, the cup of joy, was drunk, the second part of the Hallel (Ps. cxv.-cxviii.) was sung, and the company separated.

2. *Institution of the Lord's Supper*, 14-30; Matt. xxvi. 20-35;
 Mark xiv. 17-26.

14. **He sat down.** Of the nine separate actions in the Passover, (1), (2), (4), (5), (6) are distinctly mentioned by one or other of the Evangelists. The Jewish feast passed over into the Christian when, after the seventh action, the eating the paschal lamb, our Lord again took bread, which was not done at the Passover feast, and gave a new meaning to the third cup or "cup of blessing." Comp. my *Commentary on Mark*, p. 214.

15. **With desire, etc.** *I have earnestly yearned.* As with death near us we may long to sit down once more at the Lord's Table; for He was made like us.

16. **I will not any more, etc.** *I will not eat it.*

Until it be fulfilled (R.V.). The Passover was fulfilled in the new kingdom when the Saviour, our Paschal Lamb, died on the cross to save His people. Included in that one historical fulfilment there is a continuous fellowship with Jesus through the Holy Spirit, which is the special characteristic of the Christian dispensation, and which is most vividly represented in that act of worship, the Lord's Supper, which is frequently called *the Communion*.

19. **This is my body.** Christ's life was part of His work as well as His death; Jesus' body was given for us throughout His life as well as on the cross (John vi. 59-60).

- 20 you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.
- 21 But, behold, the hand of him that betrayeth me *is* with me
- 22 on the table. And truly the Son of man goeth, as it was determined : but woe unto that man by whom he is betrayed !
- 23 And they began to enquire among themselves, which of them it was that should do this thing.
- 24 And there was also a strife among them, which of them
- 25 should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors.
- 26 But ye *shall* not *be* so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that

20. This cup is the New Testament, or *Covenant*. There is an evident reference to Jer. xxxi. 31-34 (Heb. viii., ix.) and to Ex. xxiv. 4-8. As Moses, after reading the "book of the covenant" in the audience of the people, had taken blood and sprinkled it on the people, saying, "Behold the blood of the covenant which the Lord hath made with me concerning all these things," so the blood of Christ, to be shed for the sins of His people, was to have a new and deeper purifying influence. This new promise of an inward life of new obedience was to be translated out of the region of promise into the realm of actual living experience in the hearts of His people, the new Israel, through the shedding of the blood of Christ, the blood of the new covenant or promise. Thus Matthew adds the words *for the remission of sins* (Matt. xxvi. 28), and Paul, *This do ye, as oft as ye drink it, in remembrance of me* (1 Cor. xi. 25).

21. With me on the table. Compare Matt. xxvi. 21-25 ; Mark xiv. 18-21 ; John xiii. 21-26.

22. As it was determined. Acts ii. 23, iv. 27, 28 ; Rev. xiii. 8.

Woe unto that man. The words occur in all the first three Gospels, and must have sunk deeply into the disciples' minds. John's account of the whole scene is most graphic. Jesus full of pity for Judas, his sin, his remorse, his suicide.

23. To inquire among themselves. Not to accuse each other of being the betrayer ; but to be more suspicious of themselves than of their neighbours. No one seems to have thought of Judas ; Mark tells us they all said, *Is it I ?*

24. A strife among them. Probably at the beginning of the meal, and which Jesus answered first by washing the disciples' feet (John xiii. 2-12), and then by this discourse on humility.

25. Benefactors. A title, *Euergetes* or *Benefactor*, taken by many Eastern kings (Antiochus VII. of Syria and Ptolemy III. of Egypt), and frequently stamped on their coins. The world calls a man great in power a benefactor : Jesus will give the name to those only who are great in loving service. There is a contrast perhaps between *are called* and *let him be* or *let him become*.

26. The younger. The word translated young may mean young men or the

27 doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am
 28 among you as he that serveth. Ye are they which have
 29 continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me;
 30 that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath
 32 desired *to have* you, that he may sift *you* as wheat: but I have prayed for thee, that thy faith fail not: and when thou
 33 art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and
 34 to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou
 35 knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing?
 36 And they said, Nothing. Then said he unto them, But now,

servants. The inferior attendants in the synagogue were called *the young men*, and the word is used in Acts v. 6 apparently in this sense.

27. **As he that serveth.** Jesus had just washed the disciples' feet, stained with the dust of Bethany road (Phil. ii. 7).

28. **In my temptations.** Tenderness following reproof. The disciples had remained faithful in many a time of trial when the crowd of casual followers had forsaken the Master (John vi. 67).

29. **I appoint unto you a kingdom.** *I bequeath to you a kingdom.* They had been sharers in His trials, and they are to partake in His triumph—(1) as the apostles in the Church which the Holy Spirit was to create after the ascension, and (2) as sharers with Him in the heavenly kingdom. The appointed path for both Him and them was through suffering to kingship, through loving service to lordship.

3. *Peter's Protestation*, 31-38.

31. **Simon.** This was spoken on the way to the Mount of Olives (Mark xiv. 27). Jesus had told the disciples that the night would bring trouble on them which they could not bear. Peter had impetuously protested. Then come the words of this solemn, tender appeal. Peter trusted to his own fidelity, and yet he was the most imperilled. Jesus, who prayed for all, had prayed specially for him.

Sift you. The metaphor is from the wheat sieve, and is essentially the same as that of the winnowing fan. Were our Lord's words in Peter's mind when He depicted Satan seeking whom he might devour? (1 Pet. v. 8).

32. **When thou art converted**, etc. *When once thou hast turned again, stablish thy brethren* (1 Pet. v. 10; John xxi. 17).

34. **This day.** The Hebrew day began at sunset. Peter's protestations are given more fully in Matt. xxvi. 33 and John xiii. 37.

36. **Then said He.** Gethsemane was but a few yards off, and yet Jesus has thoughts for the future of the disciples. He had hitherto been with them to

- he that hath a purse, let him take *it*, and likewise *his* scrip : and he that hath no sword, let him sell his garment, and buy
 37 one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors : for the things concerning me have an end.
 38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.
 39 And he came out, and went, as he was wont, to the mount
 40 of Olives ; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter
 41 not into temptation. And he was withdrawn from them
 42 about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me : never-
 43 theless not my will, but thine, be done. And there appeared
 44 an angel unto him from heaven, strengthening him. And

aid, sustain, strengthen, and guide. He reminds them of their former missions : when sent out without provision they had lacked nothing. After His last conflict is ended, the disciples of a crucified malefactor could not fail to be ill-treated. They must learn prudence, as men in an enemy's country. They must be on their guard and provide against surprise. The world would be openly hostile to them in the future, and self-defence would be necessary. Our Lord, as His custom was, used metaphorical language.

37. **Was reckoned among the transgressors.** A plain intimation that He was to die as a malefactor (Isa. liii. 12), and that they were to live as a malefactor's followers.

For the things, etc. *For that which concerneth Me must have fulfilment.* The disciples were told before the crucifixion that all these shameful surroundings of death were foretold in Old Testament prophecy, and were part of the Messiah's work.

38. **Two swords . . . It is enough.** "It was a last instance of the stolid literalness by which they had so often vexed our Lord (Matt. xvi. 6-12)" (Farrar). He put their words gently aside ; there was not time for further explanation.

4. *Gethsemane*, 39-46 ; Matt. xxvi. 36-48 ; Mark xiv. 32-42.

40. **Pray that ye.** He was going to the last terrible struggle, and His thoughts were that they might not be tempted as He was to be. Eight disciples remained to rest under the olive trees, and three were asked to watch and warn Jesus if danger appeared.

41. **Was withdrawn.** The words imply that Jesus would fain have had the sympathetic presence of the three with Him in His agony, but compelled Himself to withdraw.

42. **Remove this cup.** The temptation which confronted our Lord in the wilderness (iv. 6, 7), which met Him on the road to Cæsarea Philippi (Mark viii. 33),—Messiahship without the cross, salvation without atonement,—met Him here for the last time with gathered and overwhelming force.

being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the
 45 ground. And when he rose up from prayer, and was come
 46 to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and
 48 drew near unto Jesus to kiss him. But Jesus said unto him,
 49 Judas, betrayest thou the Son of man with a kiss ? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ?

50 And one of them smote the servant of the high priest, and
 51 cut off his right ear. And Jesus answered and said, Suffer ye
 52 thus far. And he touched his ear, and healed him. Then

44. **In an agony.** "How many thousands of Thy blessed martyrs have welcomed no less tortures with smiles and gratulations ! . . . Whence had they their strength but from Thee ? If their weakness were thus undaunted and prevalent, what was Thy power ? It was the sad weight of the sin of mankind : it was the heavy burden of Thy Father's wrath for our sin, that thus pressed Thy soul, and wrung from Thee those bitter expressions" (Hall). Verses 43 and 44 are of somewhat doubtful authenticity.

Drops of blood. The phrase has commonly been taken to mean that in our Lord's agony blood-drops fell from Him, but, although a bloody sweat is an admitted medical fact, this verse merely says that the sweat fell like clots of blood.

5. *Jesus taken prisoner*, 47-53 ; Matt. xxvi. 47-56 ; Mark xiv. 43-52 ; John xviii. 3-11.

47. **One of the twelve.** All the synoptic Gospels have these words. The Evangelists seem to be unable to get rid of the horror in the fact, *one of the Twelve* bringing this armed multitude to seize the Master.

A multitude, consisting of—(1) some members of the Sanhedrin, "the chief priests and elders" (Luke xxii. 52) ; (2) the officers and some of the Temple guard of Jews under the command of the Sanhedrin (Luke xxii. 52 ; John xviii. 12) ; (3) a Roman cohort and its captain, "the band" (John xviii. 12 ; Acts xxi. 31) ; (4) servants, those doubtless armed with staves or cudgels (Mark xiv. 43, 47).

49. **Smite with the sword.** It seems to be born in us, that force must be met by force : so we persecute and crush, and find that our persecutions only cause what is persecuted to increase and multiply.

51. **Suffer ye thus far.** Spoken probably to the men who were holding Him, asking them to allow Him to raise His arm to heal once more. "These snatches of dialogue—often of uncertain meaning from their fragmentary character (Mark ix. 23 ; Matt. xxvi. 50 ; John viii. 25)—are inimitable marks of genuineness" (Farrar).

- Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as
 53 against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.
 54 Then took they him, and led *him*, and brought him into
 55 the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and
 56 were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.
 57 And he denied him, saying, Woman, I know him not.

52. **Against a thief**—a *bandit*—*with sword and club*. The fight had been fought and the battle won in Gethsemane, and our Lord preserves a regal calm during the arrest, broken only by this word *bandit*. There is indignant reproach in the word.

53. **The power of darkness**. The words are recorded by Luke alone. This is the time when the powers of wickedness and ignorance, working through human instruments, are victorious.

VI. FRIDAY.

1. *The Jewish Trial*. 2. *Peter's Denials of Jesus*, 54-71; Matt. xxvi. 57-75; Mark xiv. 53-72; John xviii. 12-27.

54. **Then took they Him**. The order of events seems to have been—

(1) Jesus was taken to Annas, the father-in-law of Caiaphas, and the high priest according to *Jewish* law, who questioned Him about His teaching, His disciples, etc. During the examination He was struck by the officer in charge (John xviii. 13, 19-24).

(2) Annas sent Him to Caiaphas, who examined Him in another part of the palace, before a hastily-convened and irregular meeting of the *Sanhedrin* (xxii. 54, 63-65; Mark xiv. 53-65; Matt. xxvi. 57-68).

(3) A formal meeting of the Sanhedrin was called at daybreak, the sentence of the previous meeting confirmed, and Jesus was sent to Pilate (xxii. 66-71; Mark xv. 1; Matt. xxvii. 1-2).

The high priest's house. To *Caiaphas the high priest* (Matthew). John (xviii. 19-23) records a preliminary investigation before Annas, who briefly questioned Jesus.

55. **In the midst of the hall, or court**. An Oriental house is usually built round a rectangular court, and raised above it there are frequently chambers supported not on a wall, but on pillars, sometimes screened with a curtain, sometimes open. We may suppose the crowd of servants and followers, Peter among them, in the court gathered round the fire of coals, while in the room, open on one side and lighted by torches, were the members of the council and Jesus. The order of events seems to have been: (1) Shortly after Peter's entrance, the maid that kept the door accosted him, looked at him stedfastly (xxii. 56, R. V.), and declared that he had been with Jesus; he, confused with the glances of the bystanders, stammered out his

58 And after a little while another saw him, and said, Thou art
 59 also of them. And Peter said, Man, I am not. And about
 the space of one hour after another confidently affirmed,
 saying, Of a truth this *fellow* also was with him: for he is a
 60 Galilæan. And Peter said, Man, I know not what thou
 sayest. And immediately, while he yet spake, the cock crew.
 61 And the Lord turned, and looked upon Peter. And Peter
 remembered the word of the Lord, how he had said unto
 62 him, Before the cock crow, thou shalt deny me thrice. And
 Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote *him*.
 64 And when they had blindfolded him, they struck him on the face,
 and asked him, saying, Prophesy, who is it that smote thee?
 65 And many other things blasphemously spake they against him.
 66 And as soon as it was day, the elders of the people and
 the chief priests and the scribes came together, and led him
 67 into their council, saying, Art thou the Christ? tell us. And
 68 he said unto them, If I tell you, ye will not believe: and if
 69 I also ask *you*, ye will not answer me, nor let *me* go. Here-
 after shall the Son of man sit on the right hand of the power

first denial. (2) Peter retired towards the darkness of the porch, and there (Matt. xxvi. 71, 72) the maid (Mark) or another (Matthew), or the two, accused him again, and he again denied. Then the cock crew for the first time (Mark xiv. 68). (3) Peter came back to the fire, and, to disarm suspicion, conversed with the soldiers and servants, when after the lapse of an hour the third accusation was made, and Peter, assailed by the bystanders and by the kinsman of Malchus, denied with oaths (John xviii. 26). (4) Then the cock crew a second time, and Peter remembered, and, glancing towards the room where Jesus was, caught his Master's glance, and went out weeping tears of repentance. Jesus, though waiting His death, had a glance for Peter, and that glance subdued Satan in him.

59. **Δ Galilean.** The Galileans spoke with a rough burr, and had many other peculiarities of speech, which were regarded by the Judeans as rendering them unfit to read the Scriptures in the Judean synagogues. Amongst other things they pronounced *sh* as if it were *th*, and this may have been the peculiarity which betrayed Peter. When he said, "I know not the man," he probably said *ith* instead of *ish*.

62. **Wept bitterly.** Jesus turned and looked on Peter, and the look as well as the warning by the cock crowing made him go out into the night *weeping bitterly* (Luke), and *weeping repeatedly* (Mark).

64. **And when they had blindfolded Him, etc.** *And they blindfolded Him, and asked Him, saying, Prophesy: who is he that struck thee? And many other things spake they against Him, reviling Him. And as soon as it was day, the assembly of the elders of the people was gathered together, and they led Him away into their council.*

69. **Hereafter, etc.** *But from henceforth shall the Son of Man be seated at*

70 of God. Then said they all, Art thou then the Son of God?
 71 And he said unto them, Ye say that I am. And they said,
 What need we any further witness? for we ourselves have
 heard of his own mouth.

CHAP. XXIII. 1 And the whole multitude of them arose, and
 2 led him unto Pilate. And they began to accuse him, saying,

the right hand of the power of God. For the Son of Man whom Caiaphas could see, was also the Son of God whom he could not see. In the humiliation that was gathering round Him, Jesus saw the beginning of the exaltation which was to follow His finished work.

70. **Ye say that I am.** The first solemn public announcement of His claim to be the Messiah.

3. *The Roman Trial*, xxiii. 1-25; Matt. xxvii. 1, 2, 11-26; Mark xv. 1-14; John xviii. 28-xix. 4.

1. **Unto Pilate.** The order of events is somewhat obscure, but seems to have been as follows:—

(1) After the night meeting of the Sanhedrin, Jesus remained in the high priest's palace, exposed to the insults of the judges and of their servants (Matt. xxvi. 67, 68; Mark xiv. 65; Luke xxii. 63-65). (2) The Sanhedrin met again at daybreak. Our Lord was brought before them, and again declared that He was the Christ; they formally condemned Him to death (Luke xxii. 66-71; Matt. xxvii. 1, 2; Mark xv. 1). (3) Jesus was then led bound to Pilate, who refused to punish till he knew the crime (John xviii. 28-33; Matt. xxvii. 1, 2; Mark xv. 1; Luke xxiii. 1). (4) Jesus formally accused before Pilate of sedition, perverting the nation, refusing tribute, calling Himself a King (Luke xxiii. 2). (5) First conversation between Pilate and Jesus (John xviii. 33-38; Mark xv. 2; Luke xxiii. 3). (6) Acquittal by Pilate, whereupon the Jews bring forward further charges, including that of preaching sedition in Galilee; Jesus silent (Matt. xxvii. 12-14; Mark xv. 3-5; Luke xxiii. 4, 5). (7) Pilate fastens on the word Galilee, and sends the Prisoner to Herod Antipas (Luke xxiii. 6-11). (8) Jesus sent back to Pilate. Formal acquittal pronounced by Pilate in the most solemn fashion (Luke xxiii. 13-15). (9) Pilate's first attempt at a middle course; will scourge but not kill (Luke xxiii. 16). (10) Pilate's *second attempt* at a middle course. He pronounces Him a criminal, but hopes to release Him. The Jews accept the decision, for they know their power to persuade the mob to choose Barabbas. "Jesus or Barabbas." Message from Pilate's wife. Barabbas chosen (Matt. xxvii. 15-21; Mark xv. 11; Luke xxiii. 17-19; John xviii. 39, 40). (11) Pilate in despair appealed to the mob; "Crucify Him!" (Matt. xxvii. 22, 23; Luke xxiii. 20-23; Mark xv. 12-14). (12) Pilate washed his hands (Matt. xxvii. 24, 25). (13) The sentence; Barabbas released; Jesus scourged and mocked (Matt. xxvii. 26; Mark xv. 15; Luke xxiii. 24, 25; John xix. 1-3). (14) Pilate appealed to the Jews; *second conversation with Jesus*; further efforts of Pilate: *final sentence*; Jesus led away (John xix. 4-16).

2. **To accuse Him.** Luke alone of the Evangelists tells us distinctly the charges brought against Jesus. They are quite different from the charge brought against Him in the Sanhedrin. They are—(1) Perverting the nation, being an "Impostor" (Acts xiii. 8-10); (2) forbidding to pay tribute to

We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find
5 no fault in this man. And they were the more fierce, saying,

6 He stirreth up the people, teaching throughout all Jewry,
7 beginning from Galilee to this place. When Pilate heard of

7 Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long *season*, because he had heard many things of him ; and he hoped to have seen some

9 miracle done by him. Then he questioned with him in
10 many words ; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and

Cæsar ; (3) claiming to be a King. The charge was treason against Rome. Pilate, with Roman directness, goes straight to the third charge, which involved the other two.

3. **Thou sayest it.** John tells us that Jesus explained to Pilate what sort of kingdom His was (John xviii. 33-37). (1) It was not a kingdom of this world, and therefore did not threaten the empire of Rome ; (2) He did not gather soldiers, and therefore did not provoke rebellion ; (3) His kingdom was spiritual, founded on and manifesting truth. The defence was complete, and Pilate acknowledged it.

5. **The more fierce.** *The more urgent.* They urge proof in the crowds which followed Jesus in His last journey through the Perea. **Jewry** is old English for *Judea*.

7. **He sent Him to Herod.** A legal phrase, denoting that the question was sent to be discussed in a higher court (Acts xxv. 1). He got rid of responsibility, and at the same time was able to do an act of courtesy to the tetrarch.

At that time. *In these days* of the Passover Feast. Pilate had come from Cæsarea and Herod from Tiberias to be present in Jerusalem, thronged with pilgrims.

8. **He was desirous,** etc. Herod had wished to see Jesus ever since the death of John the Baptist (Mark vi. 16). He was a ruler who united sombre superstition with cruel levity—one of the meanest mortals who ever wore a crown. Jesus was dragged through the crowded streets to the palace of the Asmonean princes, where Herod dwelt. There He was questioned and accused, but in the presence of the incestuous adulterer, the slayer of the Baptist, He refused to utter a word.

11. **With his men of war.** The soldiers of his bodyguard. Herod's brutal levity soon appeared. Jesus was arrayed in a white festival garment, partly to mock His Sadducean accusers, and *sent back* to Pilate. The legal term is

mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests

14 and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse

15 him: no, nor yet Herod: for I sent you to him; and, lo, 16 nothing worthy of death is done unto him. I will therefore

17 chastise him, and release *him*. (For of necessity he must 18 release one unto them at the feast.) And they cried out all

19 Barabbas: (who for a certain sedition made in the city, and

again used which implies acquittal. "Mysterious Christ, saying nothing, yet speaking all the time; looking other people into speech; maddening them by unaccountable dumbness" (Parker).

12. **And the same day**, etc. *And Herod and Pilate became friends with each other that very day.* History tells us nothing about the cause of the quarrel, but there must have been many occasions for quarrel between two such men in such positions. "This is the first type of heathenism and Judaism leagued together to crush Christianity" (Farrar).

13. **When he had called.** A formal summons to the Sanhedrin to appear before the procurator and hear his judgment on the matter. Pilate stated the case, the appeal to Herod, Herod's judgment and his own.

14. **Ye have brought.** Notice the contrast: *Ye have brought—I have found.* Thus far Pilate is the Roman magistrate; but he, the judge, has a life that will not bear examination. His Roman sense of justice pulled one way, and his fear of his gloomy master Tiberius drew him the other. Had he been an upright governor he would not have acted as he did; but he knew, and the Jews knew that he knew, that his deeds in Palestine would not bear investigation. Here, as elsewhere, we see how past sins are the spurs to new crimes.

15. **Done unto Him.** *Done by Him.*

16. **Chastise Him.** He had just solemnly pronounced Jesus to be innocent, but he feared the Jewish rulers, and he proposes to treat Jesus as one condemned, to make Him suffer the first portion of the punishment which malefactors endured, for scourging always preceded crucifixion. There was as much injustice in scourging as in crucifying an innocent man. It is never safe to do evil that good may come.

17. **For of necessity**, etc. This verse should be omitted. Its authenticity is more than doubtful. It probably states a fact, however. History does not tell us about this custom of releasing a malefactor, but the custom is in entire accord with Roman policy.

18. **All at once.** *All together.* Matthew and Mark tell us that the cry was not so spontaneous as the words in the text suggest.

Barabbas. Mark says *the one named Barabbas*, the well-known or noto-

20 for murder, was cast into prison.) Pilate therefore, willing to
 21 release Jesus, spake again to them. But they cried, saying,
 22 Crucify *him*, crucify him. And he said unto them the third
 time, Why, what evil hath he done? I have found no cause
 of death in him : I will therefore chastise him, and let *him*
 23 go. And they were instant with loud voices, requiring that
 he might be crucified. And the voices of them and of the
 24 chief priests prevailed. And Pilate gave sentence that it
 25 should be as they required. And he released unto them him
 that for sedition and murder was cast into prison, whom they
 26 had desired; but he delivered Jesus to their will. And as they
 led him away, they laid hold upon one Simon, a Cyrenian,

rious Barabbas, a man who had headed an insurrection in Jerusalem, and who was probably a member of one of those secret societies which sprang out of the rebellion of Judas the Gaulonite. He had actually been guilty of the rebellion against Rome with which the Sanhedrin charged Jesus, and their demand for His release manifested the mockery of their accusation (Acts iii. 14).

21. **Crucify Him.** Provoked by Pilate's question. All hope of justice was past; the mob ruled the governor. The cry was raised again and again by the crowd, mad with excitement, who pressed round the steps of the house they dared not enter for fear of becoming ceremonially unclean. Murder in their hearts and on their lips, they were yet afraid of coming within a few yards of heaven.

22. **Why, what evil hath He done?** This was the third time Pilate had expostulated with the Jews by declaring the innocence of Jesus.

23. **And the voices, etc.** The sentence should read simply, *And their voice prevailed*. Luke's narrative here is the briefest. Read John xix. 1-16, and Matt. xxvii. 24-31. Luke omits the following striking scenes : (1) the scourging, crowning, and mockery of Jesus by the Roman soldiers ; (2) the awful scene of Ecce Homo ; (3) Pilate's terror when he hears that Jesus claims to be the Son of God, and his last interview with Jesus ; (4) the message of Pilate's wife ; (5) the threats of the Sanhedrin to report him to Cæsar, and their profession of loyalty ; (6) Pilate washing his hands ; and (7) the solemn judicial scene at the final sentence.

24. **And Pilate, etc.** *And Pilate gave sentence, that what they asked for should be done.* It was a double sentence, one to release from prison a murderer, and the other to lead to crucifixion the Saviour.

4. *The Crucifixion*, 25-38; Matt. xxvii. 27-39; Mark xv. 15-36; John xix. 16-29.

26. **Led Him away.** Malefactors were executed without the gate, and Jesus was led forth ; but from what place, and by what road, and to what spot, are all matters of conjecture. An old tradition points to a path which has been called the *Via Dolorosa*, the way of pain and sorrow ; if the tradition is correct, it is implied also that Pilate was living in the Castle of Antonia, and that Golgotha was where the Church of the Holy Sepulchre stands at present. If the trial was in Herod's palace, the procession could not have gone along that street, and Calvary was probably to the north and not to the west of the city. (See Map, p. 210.)

Simon a Cyrenian. See my *Commentary on St. Mark's Gospel*, pp. 230, 231.

coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of
28 women, which also bewailed and lamented him. But Jesus
turning unto them said, Daughters of Jerusalem, weep not for
29 me, but weep for yourselves, and for your children. For,
behold, the days are coming, in the which they shall say,
Blessed *are* the barren, and the wombs that never bare, and
30 the paps which never gave suck. Then shall they begin to
say to the mountains, Fall on us; and to the hills, Cover us.
31 For if they do these things in a green tree, what shall be
32 done in the dry? And there were also two other, malefactors,
33 led with him to be put to death. And when they were come
to the place which is called Calvary, there they crucified

27. **And of women.** Mostly women of Jerusalem (ver. 28), and among them, perhaps, Mary and Martha of Bethany, but also including some devout women from Galilee (verse 49). It is characteristic of Luke to mention their presence. They showed their sympathy when men were afraid.

28. **Daughters of Jerusalem.** The last words of Jesus before He was nailed to the cross, and the first He uttered since His last private interview with Pilate. He had borne all the insults in silence, and when He spoke it was in sorrow for others, not for Himself. Their compassion stirred His pity. The terrible siege of Jerusalem was still in our Lord's mind, and He thinks what some of these pitying women may have to suffer.

29. **Blessed are the barren.** Terrible days, when motherhood, so earnestly yearned for by Jewish women (Gen. xxx. 1; 1 Sam. i. 10, 11; Luke i. 25), was to be a curse; and barrenness, instead of being a reproach, was to be accounted a blessing.

30. **To the mountains, Fall on us.** Hosea x. 10. The reference is to the limestone caves which abounded near Jerusalem, and which had often proved refuges in time of calamity. The terrors of the siege were to be such, that a death by burial under the falling roofs of these caverns would be a blessing compared with the fate that awaited those who had no shelter. The imagery is used in Rev. vi. 16.

31. **In a green tree.** *In green wood.* A wonderfully natural and pathetic metaphor, with its imagery drawn from the old workshop in Nazareth with its seasoned and unseasoned timber; for when death draws near, the old familiar life we have lived clings to us with its ways. If such things as what Jesus had gone through were possible at the time when they took place, what horrors would come from the prolonged agony of hatred between Jew and Jew, and Jew and Roman, when the times were ripe for destruction! It is easier to work seasoned than unseasoned timber.

33. **To the place which is called Calvary.** *To the place which is called The Skull.* The Vulgate translated *Golgotha*, *kranion*, by *Calvarium*, and the word has been retained as a proper name in all English versions. It could not have been a hill, and was most probably a low, rounded eminence, skull-shaped. The site cannot be identified; all that can be known is, that it was near Jerusalem (John xix. 20), but outside the walls; that it was near a public

him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
 35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him
 36 vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on
 40 him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear

road, where men were passing to and fro (Matt. xxvii. 39); and that it was near a garden (John xix. 41).

34. **Father, forgive them.** The men who were nailing Him to the cross.

The seven words from the cross are:—

(1) *Father, forgive them, for they know not what they do* (Luke xxiii. 34); of the soldiers as they were nailing Him to the cross.

(2) *Verily I say unto thee, To-day shalt thou be with me in Paradise* (Luke xxiii. 43); to the penitent thief.

(3) *Woman, behold thy son! . . . Behold thy mother* (John xix. 26, 27); to Mary and John.

(4) *My God, My God, why hast Thou forsaken me?* (Matt. xxvii. 46; Mark xv. 34).

(5) *I thirst* (John xix. 28).

(6) *It is finished* (John xix. 30).

(7) *Father, into Thy hands I commend my spirit* (Luke xxiii. 46). The first three were for others; the next two describe His own sufferings—(1) mentally, (2) bodily; in the last two Jesus triumphantly closes His mission and surrenders Himself to His Father, having finished the work given Him to do. Three are recorded by Luke only, and three by John only.

Parted His raiment. The clothes of a malefactor belonged to the executioners. Compare John xix. 23, 24. Matthew quotes Ps. xxii. 18.

35. **Derided Him.** The members of the Sanhedrin, the rough soldier-executioners, and the impenitent thief, and, Mark tells us, certain passers-by, joined in this blasphemous derision, mocking the name Saviour and His power to save. The sneer was true. It had been His chief temptation to save Himself, but He sacrificed Himself, finishing the work His Father had given Him to do.

38. **A superscription.** See my *Com. on Mark*, p. 232.

5. *The Penitent Thief*, 39-43.

40. **But the other.** The Apocryphal Gospels contain many legends about the penitent thief. He is there called Titus or Dysmas (*Gospel of the Infancy*,

41 God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds:
 42 but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy king-
 43 dom. And Jesus said unto him, Verily I say unto thee, To-
 44 day shalt thou be with me in paradise. And it was about the sixth hour, and there was darkness over all the earth
 45 until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.
 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having
 47 said thus, he gave up the ghost. Now when the centurion

viii. 1-8). He had seen the patience, purity, and forgiveness of Jesus. Like Pilate, the religious side of his nature had been awed by the title *the chosen of God*.

42. **Remember me.** He has fellowship in suffering with Jesus; there is that bond between them, at least; and he asks for some faint, far-off remembrance. The disciples have fled, but this man calls Jesus Lord. Their hopes are gone; He sees the future kingdom, and pays homage to the King.

43. **To-day . . . Paradise.** The only time our Lord uses the word. It comes from a Persian word meaning *park*; it is used in the Old Testament to mean a *royal garden*; it is the abode of the Lord and of His glorified saints. This, under imagery most attractive to the tortured, fevered sufferer, is offered; not in a far-off future, but ere the sun sets; a reward for his faith and worship.

44. **A darkness, etc.** *A darkness came over the whole land, till the ninth hour, the sun's light failing.* It was not an eclipse, as the paschal moon was full; nature sympathetic with her Lord.

6. *The Death*, 44-49; Matt. xxvii. 50-56; Mark xv. 37-41; John xix. 30-37.

45. **The veil of the Temple was rent in twain.** The veil which separated the Holy Place from the Holy of Holies. The fact must have been made known by the priests, of whom "a great company were obedient to the faith" after Pentecost (Acts vi. 7). The heavy *parocheth*, splendid with embroidery, always hung between men's eyes and the Holy of Holies where God dwelt, to show that God could not be approached because of man's sin. But when sin was got rid of by the death of Christ, the Holiest could be entered "by a new and living way," and God made this plain by the rent veil of the Temple (compare Heb. x. 19, 20).

46. **Loud voice.** This is noted by all the Evangelists. What Jesus said was the last of the *seven* words (note on p. 34; Ps. xxxi. 5); or else an inarticulate cry. **Gave up the ghost.** Ghost is spirit, and the phrase is *surrendered His spirit*. All the Evangelists prefer some expression like this to the simpler one *died*. They seem to imply that the act was voluntary, and they connect Jesus' surrender of life with His last cry.

47. **The centurion** in command of the soldiers who had charge of the execution. What power there was in the dying Saviour, dying the most disgraceful death known, may be seen in this, that in His last agonies He drew

saw what was done, he glorified God, saying, Certainly this
 48 was a righteous man. And all the people that came together
 to that sight, beholding the things which were done, smote
 49 their breasts, and returned. And all his acquaintance, and
 the women that followed him from Galilee, stood afar off,
 beholding these things.

50 And, behold, *there was* a man named Joseph, a counsellor;
 51 *and he was* a good man, and a just: (the same had not
 consented to the counsel and deed of them;) *he was* of
 Arimathæa, a city of the Jews: who also himself waited for
 52 the kingdom of God. This *man* went unto Pilate, and
 53 begged the body of Jesus. And he took it down, and
 wrapped it in linen, and laid it in a sepulchre that was hewn
 54 in stone, wherein never man before was laid. And that day
 55 was the preparation, and the sabbath drew on. And the
 women also, which came with him from Galilee, followed

to acknowledge Him a Jewish bandit and a Roman officer. He who in His lifetime reconciled the publican and the zealot, in His death brought together the Jewish patriotic freebooter, and the centurion whose business it was to hunt down all such bandits as one would beasts of prey.

49. **Women . . . Galilee.** Among them were Mary Magdalene, Mary of Clopas, Salome, and others. John had taken away the mother of Jesus before the end (John xix. 25).

7. *The Burial*, 50-53; Matt. xxvii. 57-61; Mark xv. 42-47; John xix. 38-42.

50. Joseph was a member of the Sanhedrin who had not consented to the decision (counsel) of the Sanhedrin, nor to the plan (deed) by which they coerced Pilate. He was *good and just* (Luke), honourable (Mark), and rich (Matthew). Like Nicodemus, also a member of the Sanhedrin, he was a secret disciple. *Arimathæa* is either Ramathaim-zephim of Mount Ephraim, where Samuel was born (1 Sam. i. 1), or Ramah in Benjamin (Matt. ii. 18).

53. **Linen**, a *sindon* or sheet of Indian muslin, *a linen sheet or cloth*. John tells us that Nicodemus was with Joseph, and that they brought also "a mixture of myrrh and aloes" in which to wrap the body (John xix. 39-41).

In a sepulchre. It was in a garden near Golgotha (John xix. 41), was hewn out of a rock, probably out of the face of the rock near the ground, and was Joseph's *own* sepulchre, which had never been used before. It was therefore easy to prove that the body which came out of it was the one which had been put in.

VII. JEWISH SABBATH.

The Rest of Jesus in the Tomb, 54-56.

55. **Women.** Mary Magdalene and Mary the mother of James: they had followed to the sepulchre, and during the burial had sat over against the tomb (Matt. xxvii. 61); they bought spices that evening, or on Saturday after sunset, not to embalm, but to anoint the body of Jesus.

after, and beheld the sepulchre, and how his body was laid.
 56 And they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment.

CHAP. XXIV. 1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.
 2 And they found the stone rolled away from the sepulchre.
 3 And they entered in, and found not the body of the Lord

VI. THE RESURRECTION AND ASCENSION.

1. *The Visit of the Maries and of Joanna*, xxiv. 1-3; Mark xvi. 1-3; Matt. xxviii. 1; John xx. 1.

1. **First day of the week.** The order of events seems to have been— (1) Soon after our Lord's death the chief priests begged that the bodies be removed from the cross; the two malefactors were killed; Jesus was found to be dead (John xix. 31-37). (2) Joseph is allowed by Pilate to take away and bury the body of Jesus, Nicodemus aiding him (Matt. xxvii. 57-60; Mark xv. 42-46; Luke xxiii. 50-54; John xix. 38-42). (3) Certain women follow the body to the tomb, see where He was laid, and buy spices to anoint Him when the Sabbath is over (Luke xxiii. 55-56; Matt. xxvii. 61; Mark xv. 47). (4) During the Sabbath the *Sanhedrin* are allowed to seal up the sepulchre, and to place a guard (Matt. xxvii. 62-66). (5) As the first day began to dawn there was an earthquake; an angel descended; the soldiers fled (Matt. xxviii. 2-4). (6) Immediately after came Mary Magdalene, Mary the mother of James (Matt., Mark), Salome (Mark), and Joanna (Luke) to the tomb (Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1-10). (7) When they see the stone rolled away, Mary Magdalene runs back to tell Peter and John, the others enter and see the angel (John xx. 1, 2; Mark xvi. 2-8; Luke xxiv. 2-8; Matt. xxviii. 5-8). (8) Peter and John come with Mary (John xx. 3-10; Luke xxiv. 12, 24), they enter the sepulchre, and John believes. (9) Mary lingers and sees the angels, then Jesus (John xx. 11-18; Mark xvi. 9-11; Matt. xxviii. 9, 10; Luke xxiv. 9-11).

Very early in the morning . . . at the rising of the sun, or *When the sun had risen*. Luke (xxiv. 1), describing when they left the house, says, *Very early in the morning, or at deep dawn*, and John, *While it was yet dark* (xx. 1); Matthew and Mark, noting when they reached the tomb, say, *When the sun had risen*. There is scarcely any twilight in Palestine. It was the morning of the first day of the week, thenceforth to be called the Lord's day (Rev. i. 10).

2. **Stone rolled away.** Tombs of rich men like Joseph were frequently spacious rock-hewn chambers with an outer corridor or vestibule, which was separated from the inner space by a large stone (*Gôlal*), which either moved on a pivot or was simply rolled against the rock aperture or door. The stone which closed Jesus' tomb had been rolled against the door by Joseph and Nicodemus. The stone was found rolled away, and the entrance into the tomb was open.

3. **Found not the body.** No one saw Jesus rise. The angels announced

4 Jesus. And it came to pass, as they were much perplexed
thereabout, behold, two men stood by them in shining
5 garments: and as they were afraid, and bowed down *their*
faces to the earth, they said unto them, Why seek ye the
6 living among the dead? He is not here, but is risen:
remember how he spake unto you when he was yet in
7 Galilee, saying, The Son of man must be delivered into the
hands of sinful men, and be crucified, and the third day rise
8, 9 again. And they remembered his words, and returned
from the sepulchre, and told all these things unto the eleven,
10 and to all the rest. It was Mary Magdalene, and Joanna,

the resurrection, and the empty sepulchre and the subsequent appearances of Jesus confirmed the fact to the four disciples.

2. *The Resurrection*, 4-12; Matt. xxviii. 1-8; Mark xvi. 4-8;
John xx. 1-10.

4. *Two men.* See my *Com. on Mark* for this and following verses.

5. *The living among the dead?* A question God is always putting to us. It seems born in us to seek the living Christ in dead formulas and propositions, in past and buried deeds, and in dead works. Christianity is not the memory of a dead Christ to be cherished, but the companionship of a living risen Saviour to be shared. The Last Supper was to be the framework of a sacrifice without a victim, the empty space showing that the Lamb which had been slain was the living risen Saviour, who in spirit and power is always present in the midst of His people, and especially at His Communion Table. The empty tomb, with the promise that the Saviour was still near them to shepherd them, was another sign that He had but exchanged His bodily presence, limited by time and constrained by space, for a spiritual presence which knows no such confinements.

6. *How He spake unto you.* Jesus had foretold His sufferings, death, and rising again to the devout women as well as to the disciples in Galilee. This sentence sheds additional light on passages like ix. 22-27, 43-45, xvii. 31-34, and tells us how much Christ did and means to do for womanhood.

7. *The Son of man.* The passage which most closely corresponds to this is Matt. xvii. 22, 23.

8. *And they remembered.* For words fall idly into the memory, to have their resurrection when the Holy Spirit wakes them into life for us.

9. *To the eleven, and to all the rest.* The disciples and the Galilean followers, stunned as they had been by the crucifixion, were still keeping together, and meeting in the upper room, perhaps—the infant Church before the ascension.

10. *Mary Magdalene*, or Mary of Magdala, whom the Lord had cured of an aggravated form of demoniacal possession. She is not to be identified with the nameless "sinner" who anointed Jesus' feet in the house of Simon the Pharisee (Luke vii. 36-50). She first of mankind saw the risen Saviour, and our Lord appointed her, a woman, to be His first preacher of the resurrection (John xx. 17).

Joanna, the wife of Chusa, steward or chamberlain to Herod Antipas

and Mary *the mother of James*, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou

(viii. 3). Some have supposed that Chusa was that nobleman of Capernaum whose son Jesus cured (John iii. 46-54).

Mary, the mother of James. She was the *Mary of Clopas* of John xix. 25; Matt. xxvii. 56. Her son was called *James the Less* (Mark xv. 40), to distinguish him from the son of Zebedee and Salome.

11. And their words, etc. *And these words appeared in their sight as idle talk, and they disbelieved them.* The words express the *entire* and *persistent* refusal to believe the resurrection which marked the disciples in these early days. See my *Com. on Mark* on xvi. 7, 11.

12. Then arose Peter. *But Peter arose.* Swift and impetuous, as his wont, with belief beginning to kindle in him, and dying down in him to mere wonder. Faith came and went rapidly in these days.

3. *Appearances after the Resurrection.*

(1) *To Two Disciples, 13-35.*

13. Two of them, etc. *Two of them were going that very day to a village named Emmaus.* This beautiful narrative is peculiar to Luke. The village was probably Emmaus or Nicopolis, in the plain of Philistia. The word, however, is probably Hammâm, the same as the French *Aix* and the German *Bad*, meaning a place where there are hot or medicinal waters, and there may have been several of the same name.

14. And they talked, etc. *And they communed with each other of all these things . . . while they communed and questioned.* While their hearts were full of the memories of a dead Christ, the living Saviour drew near them, fulfilling His promise (Matt. xxviii. 20).

16. Eyes were holden. They did not believe that He was risen, and did not expect to see Him, and the glorified body was changed (Mark xvi. 12).

17. What manner, etc. *What communications are those that ye have one with another as ye walk? And they stood still, looking sad.*

18. Art thou, etc. *Dost thou sojourn alone in Jerusalem, and do not know the things which, etc.* What could they talk about? What could any one

only a stranger in Jerusalem, and hast not known the things
 19 which are come to pass there in these days? And he said
 unto them, What things? And they said unto him,
 Concerning Jesus of Nazareth, which was a prophet mighty
 20 in deed and word before God and all the people: and how
 the chief priests and our rulers delivered him to be con-
 21 demned to death, and have crucified him. But we trusted
 that it had been he which should have redeemed Israel: and
 besides all this, to-day is the third day since these things were
 22 done. Yea, and certain women also of our company made
 23 us astonished, which were early at the sepulchre; and when
 they found not his body, they came, saying, that they had
 also seen a vision of angels, which said that he was alive.
 24 And certain of them which were with us went to the
 sepulchre, and found *it* even so as the women had said: but
 25 him they saw not. Then he said unto them, O fools, and
 slow of heart to believe all that the prophets have spoken!
 26 ought not Christ to have suffered these things, and to enter
 27 into his glory? And beginning at Moses and all the

talk about who had been in Jerusalem, and had known what had been done, but about the one fact which troubled them?

19. **A prophet, etc.** That is what the disciples believed about Jesus *before* the resurrection. He was the last and greatest of the prophets, perhaps the Messiah; they did not dream of God manifest in the flesh. The fact of the resurrection, when they became convinced of it, worked a mighty change on their ideas about Jesus. See my *Commentary on the Acts of the Apostles*, chaps. xiii.-xxviii. pp. 14, 15.

21. **And besides all this, etc.** *Yea, and besides all this, it is now the third day since these things came to pass. Moreover, certain women of our company amazed us, having been early at the sepulchre.*

23. **They came, saying.** The disciples repeat the phrase thrice: the women came *saying*, the angels *said*, the women *had said*. They could not accept this hearsay evidence, and yet they could not reject it altogether.

25. **O fools.** The word is too strong. *O foolish men*, with a tenderness in the accent, we may conjecture.

26. **Ought not Christ.** *Behoved it not the Christ.* These sufferings were a divine necessity, a mark of the Christ (1 Pet. i. 11).

27. **And beginning, etc.** *And beginning from Moses and from all the prophets He interpreted to them in all the Scriptures.* The Bruiser of the head of the serpent (Gen. iii. 15); the true Ark of Refuge (Gen. vii.); the promise to Abraham (Gen. xxii. 18); the Paschal Lamb (Ex. xii.); the sin-bearing Sacrifice (Lev. xvi.); the Brazen Serpent (Num. xxi. 9); the Great Prophet (Deut. xviii. 15); the "Child born"—Emmanuel (Isa. vii. 14, ix. 6); the One bruised for our iniquities (Isa. liii.); the Sufferer (Ps. xxii.); the Branch (Jer. xxiii. 5); the Heir of David (Ezek. xxxiv. 23); the Branch (Zech. vi. 13); the Son of Man (Dan. vii.); the Sun of Righteousness (Mal. iv. 2).

prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went : and he made as though he would have gone further. But they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him ; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they

30. **As He sat, etc.** *When He had sat down with them to meat, He took the bread, etc.* They were travellers, and went to the Khan, and Jesus sat at the head of the table, acting as the host. The old familiar place, words, gestures, at last brought recognition. They knew the Lord ; and He vanished from their sight. Jesus paid but brief visits after His resurrection. His disciples were to know that He had risen, but they were to learn to live without His visible presence.

33. **Returned to Jerusalem.** Those who have found the risen Christ must tell it to others ; the love of Christ constraineth them. The two disciples coming with their tidings found the disciple company in the liveliest emotion. Fancy the questioning and answers at the meeting.

34. **To Simon.** The disciple who had denied Him had an interview all to himself, and forgiveness with it (1 Cor. xv. 5).

(2) *To the Eleven, 36-43.*

36. **Stood in the midst of them.** A sudden disappearance at Emmaus, and a sudden appearance at Jerusalem. The miraculous supernatural coming and going of the glorified but really human body of Jesus Christ. The recorded appearances of our Lord (for there seem to have been many unrecorded, Acts i. 3) are as follows : (1) To Mary Magdalene (John xx. 11-18 ; Mark xvi. 9-11). (2) To the other women who went to the sepulchre (Matt. xxviii. 9). (3) To Peter (Luke xxiv. 34 ; 1 Cor. xv. 5). (4) To the two on the road to Emmaus (Luke xxiv. 13-35 ; Mark xvi. 12). (5) To the *Eleven* in the evening, Thomas being absent (John xx. 19-24). These were all on the day of the resurrection. (6) To the "*Eleven*," Thomas being present, one week later (John xx. 25-29 ; Mark xvi. 14-18). (7) To seven apostles by the Sea of Galilee (John xxi. 1-24). (8) To 500 disciples on a hill in

were terrified and affrighted, and supposed that they had seen
 38 a spirit. And he said unto them, Why are ye troubled? and
 39 why do thoughts arise in your hearts? Behold my hands
 and my feet, that it is I myself: handle me, and see; for a
 40 spirit hath not flesh and bones, as ye see me have. And
 when he had thus spoken, he shewed them *his* hands and *his*
 41 feet. And while they yet believed not for joy, and wondered,
 42 he said unto them, Have ye here any meat? And they gave
 43 him a piece of a broiled fish, and of an honeycomb. And he
 44 took *it*, and did eat before them. And he said unto them,
 These *are* the words which I spake unto you, while I was yet
 with you, that all things must be fulfilled, which were written
 in the law of Moses, and *in* the prophets, and *in* the psalms,
 45 concerning me. Then opened he their understanding, that
 46 they might understand the scriptures, and said unto them,
 Thus it is written, and thus it behoved Christ to suffer, and
 47 to rise from the dead the third day: and that repentance and

Galilee (Matt. xxviii. 16-20; 1 Cor. xv. 6). (9) To James (1 Cor. xv. 7).
 (10) To the apostles at Jerusalem (Acts i. 3-5; 1 Cor. xv. 7). (11) Near
 Bethany at the ascension (Acts i. 6-11; Mark xvi. 19; Luke xxiv. 50, 51).

38. **Do thoughts or reasonings.** They believed, and they did not believe. At
 one time it seemed as if the Lord had risen; then they fell back into their old
 doubts; then they believed not for joy. They went through a thousand tumult-
 uous changes of mind before they settled down to earnest, steady faith. The de-
 scription of the various changing states of mind is so true to human nature, that
 one can only wonder at the woodenness of men who talk about discrepancies.

39. **Handle Me, and see.** Jesus had still a real though a glorified body (Phil.
 iii. 21); all the infirmities left in the grave, but the nail-marks there still in
 the hands and in the feet, and the spear-wound on the side. The disciples
 touched Him, as well as saw Him, "which we have looked upon, and our
 hands have handled of the Word of life," said John, recalling the scene long
 afterwards (1 John i. 1).

41. **Have ye here any meat?** A striking test that the appearance was not
 pure spirit. The disciples remembered and recalled the scene. They had
 eaten and drunk with Him (Acts x. 41).

4. *The Last Charge and the Ascension, 44-51.*

44. **All things must be fulfilled.** He repeated what He had said to the
 two on the road to Emmaus. The disciples used His instructions after Pen-
 tecost in their sermons in the witness of the Old Testament to the sufferings of
 Christ and the glory that was to follow.

While I was yet with you. Our Lord's human life was over. He was
 now separated from them in local and visible presence. This visitation was
 an exceptional visitation, and was not to lead them to suppose that He was
 to be with them as He had been. His abode now was not on earth, but at
 the right hand of the Father in heavenly places.

47. **Repentance.** The word which was the keynote in the preaching of

remission of sins should be preached in his name among all
48 nations, beginning at Jerusalem. And ye are witnesses of
these things.

49 And, behold, I send the promise of my Father upon you :
but tarry ye in the city of Jerusalem, until ye be endued with
power from on high.

50 And he led them out as far as to Bethany, and he lifted
51 up his hands, and blessed them. And it came to pass, while
he blessed them, he was parted from them, and carried up
52 into heaven. And they worshipped him, and returned to
53 Jerusalem with great joy : and were continually in the temple,
praising and blessing God. Amen.

the Baptist is to be the theme of apostolic preaching also. **Remission of sins.** Christ has come : Christ has suffered in our room and in our stead ; Christ has risen, having overcome sin and death. Believers can obtain pardon, freedom from the guilt and from the power of sin.

Beginning at Jerusalem. The Acts of the Apostles tell us how faithfully the apostles remained at their post and preached the resurrection of Jesus in the city where He had been crucified. Compare Peter's sermon at Pentecost (Acts ii. 14).

48. **Ye are witnesses.** The apostles were to be the link connecting the first generation of Christians with the crucified risen Lord. They were to be witnesses to the past rather than prophets of the future. The qualifications for the office here laid down by Jesus and re-stated by Peter (Acts i. 21, 22) were personal knowledge of Jesus and faithful adherence to Him. We receive Christ through the witness of these apostles. They were men who had been with Him from the beginning ; we see Him through their eyes, hear Him through their ears, feel Him through their hearts.

49. **The promise of My Father.** The promise of the Holy Spirit (John xiv. 16, 17, 20, xv. 26, xvi. 7) fulfilled at Pentecost.

Endued with power. *Clothed with power*, as with a garment. A favourite phrase of St. Paul. Compare John xx. 19-23, and Acts i. 1-8.

50. **And He led, etc.** *And He led them out until they were over against Bethany.* They went over the Mount of Olives (see Map, p. 210) by the old familiar road, over the Kedron, past Gethsemane. He raised His hands to heaven, and in the act of blessing they saw Him slowly ascend until a cloud received Him out of their sight. They saw their last glimpse of Jesus ; their witness was complete ; witness-bearing remained (Acts i. 9).

5. *Waiting for Pentecost, 52, 53.*

52. **They worshipped Him.** They fell prostrate in adoration, recognising at last His divinity, and giving Him the worship due to God only.

With great joy. The ascension was, with the resurrection, the pledge of the conquest of Christ over sin and death, the crowning proof of His Messiahship. They also had the assurance of His second coming from heavenly messengers (Acts i. 11) ; they now saw and felt the meaning of Jesus' words, "If ye loved me, ye would rejoice, because I go to the Father" (John xiv. 28).

EVENTS IN PALESTINE.	MATTHEW.	MARK.	LUKE.
Hyrcanus and Aristobulus, Maccabean princes , the sons of <i>Alexandra</i> , rival candidates for the high-priesthood and supreme rule in Palestine,
Antipater , an <i>Idumean</i> , the father of <i>Herod</i> , persuades <i>Hyrcanus</i> to appeal to Pompey the Great ,
<i>Aristobulus</i> refuses to submit, is besieged in the temple by <i>Pompey</i> and overcome; 12,000 Jews slain; <i>Hyrcanus</i> , high priest and ethnarch of Judea only, and tributary to Rome; Galilee annexed to Syria; Samaria under separate rule. Beginning of Roman domination,
<i>Julius Caesar</i> makes Antipater procurator of Judea, Samaria, and Galilee; <i>Hyrcanus</i> still high priest and ethnarch. Beginning of Herodian rule; end of Maccabean,
Antipater poisoned,
After much intriguing, Herod (who married Mariamne , grand-daughter of <i>Hyrcanus</i> , 34 B.C.) made king of the Jews by the Roman senate,
The high-priesthood separated from civil rule. <i>Hyrcanus</i> disqualified by mutilation. Herod appoints—(1) <i>Ananel</i> of a Babylonian high-priestly family; (2) <i>Aristobulus</i> , a Maccabean, soon afterwards murdered. <i>Herod</i> degrades the high-priesthood, and appoints and removes at pleasure,
Hillel and Shammai at the head of rival schools of Jewish scribes.			
Mariamne murdered by <i>Herod</i> ,
Herod confirmed in possession of Judea, Galilee, Samaria, Perea, Gaulonitis, and Idumea,

JOHN.	PLACE.	DATE.	CONTEMPORARY EVENTS OUTSIDE PALESTINE.
..	Jerusalem.	69 B.C.	
...	...	68 B.C.	
		67 B.C.	Pompey cleared the Mediter- ranean of pirates.
		66 B.C.	Pompey defeated Mithridates.
...	...	64-63 B.C.	
		63 B.C.	Cicero consul — conspiracy of Catiline.
		60 B.C.	First Triumvirate at Rome — Pompey, Crassus, Cæsar.
		48 B.C.	Pompey defeated at <i>Pharsalia</i> ; Julius Cæsar sole ruler at Rome.
...	...	47 B.C.	
		44 B.C.	Julius Cæsar assassinated at Rome.
...	...	43 B.C.	Second Triumvirate — Antony Lepidus, Octavius.
		42 B.C.	Battle of Philippi.
...	...	36 B.C.	
		32 B.C.	
...	...	31 B.C.	Battle of Actium. Octavius master of the empire.
...	...	28 B.C.	
		27 B.C.	Octavius made Augustus by the senate.
...	...	24 B.C.	<i>Æneid</i> of Virgil and <i>Odes</i> of Horace published.
		19 B.C.	Virgil died.

EVENTS IN PALESTINE.	MATTHEW.	MARK.	LUKE.
I.—GOSPEL OF THE INFANCY.			
Angel announced birth of <i>John</i> to <i>Zacharias</i>, . . . . .	...	...	i. 5-25
Angel announced birth of <i>Jesus</i> to <i>Mary</i>, . . . . .	...	...	i. 26-38
<i>Mary</i> visits <i>Elizabeth</i>, . . . . .	...	...	i. 39-56
Birth of John the Baptist, . . . . .	...	...	i. 57-80
Angel appears to <i>Joseph</i> ,	i. 18-25	...	...
<i>Joseph</i> and <i>Mary</i> go to <i>Bethlehem</i>, . . . . .	...	...	ii. 1-5
Jesus born. Angels and shepherds, . . . . .	...	...	ii. 6-20
<i>Jesus</i> circumcised; presented in the temple, . . . . .	...	...	ii. 21-38
The Magi come to see <i>Jesus</i> ,	ii. 1-12	...	...
The flight to Egypt,	ii. 13-18	...	...
Herod dies, . . . . .	...	...	...
Archælaus in Judea, Samaria, and Idumea; Herod Antipas in Galilee and the Perea; <i>Philip</i> in Gaulonitis. <i>Joseph</i> and <i>Mary</i> return from Egypt to Nazareth,	ii. 19-23	...	ii. 39-40
<i>Rabbi Hillel dies.</i> Judea a Roman province, . . . . .	...	...	...
Jesus goes up to the Passover , being twelve years old, . . . . .	...	...	ii. 41-52
Revolt of Judas of Galilee. <i>Valerius Gratus</i> the procurator deposes four high priests in eleven years (<i>Annas</i> one of them), and appoints <i>Joseph Caiaphas</i>, . . . . .	...	...	...
II.—THE PREPARATION AND FIRST YEAR OF MINISTRY COMPARATIVELY OBSCURE IN JUDEA AND GALILEE.			
<i>John the Baptist</i> and his message,	iii. 1-12	i. 1-8	iii. 1-18
Jesus is baptized ,	iii. 13-17	i. 9-11	iii. 21-23
The temptation,	iv. 1-11	i. 12, 13	iv. 1-13
Deputation of scribes and Pharisees to <i>John</i>, . . . . .	...	...	...
<i>John's</i> witness for <i>Jesus</i>, . . . . .	...	...	...
Two of <i>John's</i> disciples follow <i>Jesus</i> , and remain with Him, . . . . .	...	...	...

JOHN.	PLACE.	DATE.	CONTEMPORARY EVENTS OUTSIDE PALESTINE.
...			
...			
...	...	Early in 3 B.C.	
...	...	Spring 3 B.C.	
...	...	3 B.C.	
...	...	"	
...	Bethlehem.	Autumn 3 B.C.	
...	Jerusalem.	3 B.C.	
...	...	2 B.C.	
...	...	"	
...	...	February or March B.C. 1	
...	Nazareth.	A.D. 1	
...	...	A.D. 6	
...	...	A.D. 8	Banishment of Ovid.
...	Jerusalem.	April A.D. 10	
...	...	June A.D. 14	Tiberius emperor.
...	...	A.D. 14-16	Campaigns of Germanicus against Arminius.
...	...	A.D. 18	Death of <i>Ovid</i> .
...	...	A.D. 25	<i>Pontius Pilate</i> appointed pro- curator by the influence of Sejanus.
...	...	A.D. 27	Tiberius retires to Capræ and governs there in jealous seclu- sion; Sejanus the prompter and minister of his tyrannies.
...	Wilderness and Perea.	A.D. 28	
i. 32-34	Jordan near Jericho ford.	June A.D. 29	Death of the Empress Livia.
...	Wilderness of Judea — Quarantania.	"	
i. 19-28	Bethany be- yond Jordan.	July A.D. 29	Plots of Sejanus to secure the throne by alliance with the family of Tiberius and by the deaths of the relatives of the emperor.
i. 15-34	"	"	
i. 35-42	Bethabara near Beth shean ford.	"	

EVENTS IN PALESTINE.	MATTHEW.	MARK.	LUKE.
Jesus goes to Galilee; Philip, Nathanael.	...	...	...
Nazareth to Cana—Water turned to wine, . . . . .	...	...	...
Cana to Capernaum, . . . . .	...	...	...
<i>Jesus goes to Jerusalem.—First Pass-over,</i> . . . . .	...	...	...
First cleansing of the temple, . . . . .	...	...	...
Miracles at Jerusalem—Disciples, . . . . .	...	...	...
Nicodemus comes to Jesus, . . . . .	...	...	...
From Jerusalem to Ænon—Troubles with the disciples of John—Witness of John, . . . . .	...	...	...
Returns to Galilee through Samaria, . . . . .	...	...	...
Interview with woman of Samaria, . . . . .	...	...	...
In Galilee—Nobleman's son, . . . . .	...	...	...
<i>Jesus goes to Jerusalem.—Second Pass-over,</i> . . . . .	...	...	...
The paralytic at Bethesda—The Pharisees and the Sabbath— <i>Jews seek to kill Jesus,</i> . . . . .	...	...	...
Jesus hears that John is imprisoned—He returns to Galilee,	iv. 12	i. 14	iv. 14
III.—MINISTRY IN GALILEE—YEAR OF POPULARITY.			
<i>First sojourn in Capernaum—Preaching the kingdom—Miraculous draught of fishes—Call of four disciples,</i>	iv. 13-22	i. 14-20	iv. 14, v. 1-11
Demoniac cured in synagogue, . . . . .	...	i. 21-28	iv. 31-37
Cure of Peter's wife's mother and others,	viii. 14-17	i. 29-34	iv. 38-41
<i>First preaching tour through Galilee,</i>	iv. 23-25	i. 35-39	iv. 42-44
A leper cleansed on the journey,	viii. 1-4	i. 40-45	v. 12-16
<i>Second sojourn in Capernaum—Beginning of conflict with Galilean scribes,</i>			
Cure of paralytic,	ix. 2-8	ii. 1-12	v. 17-26
Call of Matthew or Levi,	ix. 9-13	ii. 13-17	v. 27-32
Discourse on Fasting,	ix. 14-17	ii. 18-22	v. 33-39
Plucking ears of corn on the Sabbath,	xii. 1-8	ii. 23-28	vi. 1-5
The man with withered hand healed,	xii. 9-14	iii. 1-6	vi. 6-11
Open-air preaching—Miracles,	xii. 15-21	iii. 7-12	...
<i>Second preaching tour through Galilee—Choice of apostles,</i>	x. 2-4	iii. 13-19	vi. 12-19
Sermon on the Mount,	v. 1-viii. 1	...	vi. 20-49

JOHN.	PLACE.	DATE.	CONTEMPORARY EVENTS OUTSIDE PALESTINE.
i. 43-51	Bethabara, near Beth- shean ford.	July A.D. 29	Through his intrigues, the younger Drusus was disgraced and murdered.
ii. 1-11	Cana.	July-August	
ii. 1-12	Capernaum.	A.D. 29	
ii. 13	Jerusalem.	April A.D. 30	
ii. 14-22	"	"	Execution of Asinius Gallus, and other friends of Agrippina.
ii. 23-25	"	"	
iii. 1-21	"	"	
iii. 22-36	Ænon.	May-Dec. A.D. 30	
iv. 1-4	...	Dec. A.D. 30	Sejanus is betrothed to Livilla.
iv. 5-42	Sychar.	"	
iv. 43-54	Nazareth,	Dec.-March	
...	Cana, etc.	A.D. 30-31	
v. 1	Jerusalem.	April A.D. 31	Sejanus and Tiberius consuls.
v. 2-47	Jerusalem.	"	
...	Nazareth.	April-May A.D. 31	Tiberius suspicious of Sejanus; premonitions of the minister's disgrace.
...	Capernaum.	A.D. 31	Sejanus plots to murder the emperor. The conspiracy dis- covered.
...	Capernaum.	"	
...	"	"	
...	Through Galilee.	A.D. 31	
...	"	"	
...	Capernaum.	Summer A.D. 31	
...	Capernaum.	"	
...	Capernaum.	Summer A.D. 31	
...	Capernaum.	" "	
...	Capernaum.	" "	
...	Capernaum.	" "	
...	Near Capernaum.	" "	
...	High land behind Capernaum.	" "	

EVENTS IN PALESTINE.	MATTHEW.	MARK.	LUKE.
<i>Third sojourn in Capernaum—</i>			
Healing the centurion's servant, . . .	viii. 5-13	...	vii. 1-10
<i>Third preaching tour through Galilee—</i>			
To Nain—Widow's son raised, . . .	...	...	vii. 11-17
Message from John the Baptist, . . .	xi. 2-30	...	vii. 18-35
Jesus dines with Simon the Pharisee			
—Anointed, . . .	...	...	vii. 36-50
Continues His circuit in Galilee, . .	...	...	viii. 1-3
<i>Fourth sojourn in Capernaum—</i>			
Heals a blind and dumb demoniac, .	xii. 22-45	iii. 20-30	xi. 14-36
Hypocrisy of scribes and Pharisees, .	...	...	xi. 37-54
The true kindred, . . .	xii. 46-50	iii. 31-35	viii. 19-21
<i>Fourth preaching tour in Galilee—</i>			
Parables of the Kingdom—			
The Sower, . . .	xiii. 1-23	iv. 1-25	viii. 4-18
The Tares, . . .	xiii. 24-30, 34-43	...	...
The Seed, . . .	...	iv. 26-29	...
The Mustard Seed, . . .	xiii. 31, 32	iv. 30-34	...
Leaven, . . .	xiii. 33	...	...
The Pearl—The Net, . . .	xiii. 44-53	...	...
Stilling the storm, . . .	viii. 18-27	iv. 35-41	viii. 22-25
The Gerasene demoniacs, . . .	viii. 28-ix. 1	v. 1-21	...
<i>Fifth sojourn at Capernaum—</i>			
The daughter of Jairus—Woman			
with issue, . . .	ix. 18-26	v. 22-43	viii. 40-56
Two blind men and dumb demoniac, .	ix. 27-34	...	...
<i>Fifth preaching tour in Galilee—</i>			
Second rejection at Nazareth, . . .	xiii. 54-58	vi. 1-6	...
Mission of the Twelve, . . .	x. 1, 5-42	vi. 6-13	ix. 1-6
News of murder of John the Baptist, .	xiv. 1-12	vi. 14-29	ix. 7-9
<i>Sixth sojourn at Capernaum—</i>			
Return of the Twelve, . . .	...	vi. 30	ix. 10
IV.—YEAR OF OPPOSITION.			
A. Seclusion in Galilee—Journeys			
of Flight.			
<i>First flight into dominions of Philip—</i>			
Across sea—Feeding five thousand, .	xiv. 13-21	vi. 30-44	ix. 10-17
Walking on the water, . . .	xiv. 22-36	vi. 45-56	...
<i>Return to Capernaum (seventh sojourn)</i>			
Teaches in synagogue—Many are			
offended, . . .	...	...	...
Scribes from Jerusalem—Traditions			
about eating, . . .	xv. 1-20	vii. 1-23	...
<i>Second flight to Tyre and Sidon—</i>			
Syro-Phœnician woman, . . .	xv. 21-28	vii. 24-30	...
Through Decapolis—Miracles—			
Deaf and dumb man—Four			
thousand fed, . . .	xv. 29-38	viii. 1-9	...
Across the lake to Dalmanutha, . . .	xv. 39	viii. 10	...

JOHN.	PLACE.	DATE.	CONTEMPORARY EVENTS OUTSIDE PALESTINE.
...	Capernaum.	Mid-Summer A.D. 31	
...	Nain.	" "	
...	Nain.	" "	
...	Near Nain.	" "	
...	Galilee.	" "	
...	Capernaum.	Autumn A.D. 31	
...	Capernaum.	" "	
...	Capernaum.	" "	
...	By the Lake.	" "	Sejanus arrested and put to death, October 31, A.D.
...	"	" "	
...	"	" "	
...	"	" "	
...	"	" "	
...	The Lake.	" "	
...	Gergesa.		
...	Capernaum.		
...	Capernaum.		
...	Nazareth.		
...	At Machærus.		
...	...	Winter A.D. 31-32	
vi. 1-14	Plain of Butaiha.	April A.D. 32	
vi. 15-21	S. Lake.	" "	<i>Livilla</i> put to death privately.
vi. 22-vii. 1	Capernaum.	Early Summer A.D. 32.	
...	Capernaum.	" "	Tiberius leaves Capræ for Rome, but has not courage to enter the capital: goes back to Capræ, and lives there his wretched life.
...	Tyre and Sidon	Summer A.D. 32	
...	Near Gergesa.	" "	
...	S.E. of Lake.	" "	
...	...	A.D. 32	

EVENTS IN PALESTINE.	MATTHEW.	MARK.	LUKE.
<i>Return to Capernaum</i> (eighth sojourn) (?), . . . .	...	...	...
The Pharisees ask a sign,	xvi. 1-4	viii. 11, 12	..
<i>Third flight to territories of Philip</i>, . . . .	...	...	...
Across the lake to Bethsaida-Julias,	xvi. 5	viii. 13	...
Leaven of the Pharisees,	xvi. 6-12	viii. 13-21	...
Blind man healed, . . . .	...	viii. 22-26	...
To Cæsarea Philippi,	xvi. 13	viii. 27	...
Peter's confession,	xvi. 13-20	viii. 27-30	ix. 18-21
First clear prediction of the Passion,	xvi. 21-28	viii. 31-ix. 1	ix. 22-27
Transfiguration,	xvii. 1-13	ix. 2-13	ix. 28-36
The demoniac boy,	xvii. 14-21	ix. 14-29	ix. 37-43
Return through Galilee; Second prediction of the Passion,	xvii. 22, 23	ix. 30-32	ix. 44, 45
<i>Return to Capernaum</i> (ninth sojourn),	xvii. 24	ix. 33	...
Stater in fish's mouth,	xvii. 24-27	...	...
Disciples taught humility and tolerance,	xviii. 1-35	ix. 33-50	ix. 46-50
B. Period of Work in Perea and Judea.			
<i>Jesus goes secretly to Jerusalem—</i>			
To feast of Tabernacles, . . . .	...	...	...
Discourses in the temple; attempt to arrest, . . . .	...	...	...
Nicodemus tries to protect Jesus, . . . .	...	...	...
Retirement to Mount of Olives, . . . .	...	...	...
[The adulteress], . . . .	...	...	...
Discourses; threatened stoning, . . . .	...	...	...
Blind man healed; discourses, . . . .	...	...	...
Christ the Door, and the Good Shepherd, . . . .	...	...	...
<i>Return to Galilee.</i>			
<i>Last Journey to Jerusalem—Feast of Dedication</i>, . . . .	...	...	...
Attempt to go through Samaria, . . . .	...	...	ix. 51-56
Incidents on road, . . . .	...	...	ix. 57-62
Mission of Seventy, . . . .	...	...	x. 1-24
<i>First preaching journey in the Perea</i>, . . . .	...	x. 1	...
The lepers healed, . . . .	...	...	xvii. 11-19
Parables: Unjust judge; Pharisee and publican, . . . .	...	...	xvii. 20- xviii. 14
Marriage and divorce,	xix. 3-12	x. 2-12	...
Blessing little children,	xix. 13-15	x. 13-16	xviii. 15-17
The rich young ruler,	xix. 16-22	x. 17-22	xviii. 18-23
Temptations of the rich, and disciples' reward,	xix. 23-xx. 16	x. 23-31	xviii. 24-30
The Lord's Prayer, . . . .	...	...	xi. 1-18

JOHN.	PLACE.	DATE.	CONTEMPORARY EVENTS OUTSIDE PALESTINE.
...	...	A.D. 32	
...	...	"	
...	...	"	
...	...	"	
...	...	"	
...	Bethsaida- Julias.	"	
...	...	"	
...	Near Cæsarea Philippi.	"	
...	" "	"	
...	M'tain range of Hermon.	"	
...	Ft. of Hermon	"	
...	Galilee.	"	
...	...	"	
...	Capernaum.	"	
...	Capernaum.	"	
vii. 1-10	Jerusalem.	A'tumn A.D. 32	
vii. 11-46	Jerusalem.	" "	
vii. 47-52	Jerusalem.	" "	
viii. 1	Olivet.	" "	
[viii. 2-11]	Jerusalem.	" "	
viii. 12-59	Jerusalem.	" "	
ix.	Jerusalem.	" "	
x. 1-21	Jerusalem.		
x. 22	...	Winter 32	
...	Ginea.	"	
...	"	"	
...	Ginea & Perea.	"	
...	...	"	
...	...	"	
...	...	"	
...	Perea.	"	
...	"	"	
...	"	"	
...	"	"	
...	"	"	
...	"	"	

EVENTS IN PALESTINE.	MATTHEW.	MARK.	LUKE.
The dumb demoniac healed, . . .	...	...	xi. 14-26
Pharisees accuse Him, . . .	...	...	xi. 27-36
Dines with a Pharisee; hypocrisy, . . .	...	...	xi. 37-54
Leaven of the Pharisees, . . .	...	...	xii. 1-12
The rich fool; discourses, . . .	...	...	xii. 13-59
Parable of barren fig-tree, . . .	...	...	xiii. 1-9
Heals on Sabbath a woman ill for eighteen years, . . .	...	...	xiii. 10-17
Discourses; warned against Herod, <i>From the Perea to Jerusalem,</i> . . .	...	...	xiii. 22-35
Upon the way: Good Samaritan; Bethany; Martha and Mary, . . .	...	...	x. 25-42
In Jerusalem: Second attempt to stone Him, . . .	...	...	...
<i>Flight to the Perea,</i> . . .	...	...	...
Dines with Pharisee on Sabbath: miracle, . . .	...	...	xiv. 1-6
Parables: Supper, lost sheep, lost piece of silver, prodigal son, wasteful steward, rich man and Lazarus; discourses, . . .	...	...	xiv. 7-xvii. 10
The message that Lazarus is ill, . . .	...	...	...
Raising of Lazarus, . . .	...	...	...
Jewish council summoned; resolves on Jesus' death, . . .	...	...	...
<i>Flight to Ephraim,</i> . . .	...	...	...
From Ephraim to Bethany, . . .	...	x. 31	...
Third clear prediction of Passion, . . .	xx. 17-19	x. 32-34	xviii. 31-34
Place in the Kingdom, . . .	xx. 20-28	x. 35-45	...
Jericho; Blind Bartimæus, . . .	xx. 29-34	x. 46-52	xviii. 35-43
Zaccheus; parable of pounds, . . .	...	...	xix. 1-28
At Bethany: Supper with Simon the Leper; Mary anoints Jesus, . . .	xxvi. 6-13	xiv. 1-11	...
Rulers conspire to slay Lazarus, . . .	...	...	...
V.—EVENTS OF THE PASSION WEEK.			
<i>First day of the week,</i> . . .	...	...	...
Triumphal entry, . . .	xxi. 1-17	xi. 1-11	xix. 29-44
Back to Bethany, . . .	xxi. 17	xi. 11	...
<i>Monday,</i> . . .	...	...	...
The fruitless fig-tree withered, . . .	xxi. 18, 19	xi. 12-14	...
The temple cleansed, . . .	xxi. 12-16	xi. 15-18	xix. 45-48
Back to Bethany, . . .	...	xi. 19	...
<i>Tuesday,</i> . . .	...	...	...
Lesson of withered fig-tree, . . .	xxi. 20-22	xi. 20-26	...

JOHN.	PLACE.	DATE.	CONTEMPORARY EVENTS OUTSIDE PALESTINE.
...	Perea.	Winter 32	
...	"	"	
...	"	"	
...	"	"	
...	"	"	
...	"	"	
...	"	"	
x. 22-24	"	"	
...	Jericho.	"	
x. 25-39	Jerusalem.	Dec. 32	
x. 40-42	Near Jericho Ford.		
...	Perea.		
xi. 1-6	"	Early spring A.D. 33	
xi. 7-46	"	" "	
xi. 47-53	Jerusalem.	" "	
xi. 54, 55	Ephraim.	" "	
...	...	" "	
...	...	March A.D. 33	
...	...	" "	
...	Jericho.		
...	"		
xii. 9	Bethany.		
xii. 10-11	"		
xii. 1-8			
...	Jerusalem.	Mar. 29 (Old Style) A.D. 33	
xii. 12-19	"		
...	Bethany.	" "	
...	...	Mar. 30 A.D. 33	
...	Jerusalem.		
...	"		
...	...		
...	...	Mar. 31 A.D. 33	

EVENTS IN PALESTINE.	MATTHEW.	MARK.	LUKE.
Greeks ; prediction of Passion, . . .	...	...	...
Discourses in the temple, . . .	xxi. 23- xxiii. 39	xi. 27-xii. 44	xix. 49- xxi. 4
Discourse on way to Olivet, . . .	xxiv. 1- xxvi. 2	xiii. 1-37	xxi. 5-38
<i>Wednesday,</i> . . . . .	...	...	...
Jesus at Bethany ; Judas at Jerusalem,	xxvi. 14-16	xiv. 1, 2, 10, 11	xxii. 1-6
<i>Thursday,</i> . . . . .	...	...	...
Preparation for the Passover, . . .	xxvi. 17-20	xiv. 12-16	xxii. 7-14
The Passover and the Lord's Supper,	xxvi. 21-29	xiv. 17-26	xxii. 15-30
Jesus' farewell discourses and intercessory prayer, . . . . .	...	...	...
Foretells the fall of Peter, . . .	xxvi. 31-35	xiv. 26-31	xxii. 31-38
Gethsemane,	xxvi. 30, 36-46	xiv. 32-42	xxii. 39-46
Jesus taken prisoner,	xxvi. 47-56	xiv. 43-52	xxii. 47-53
<i>Friday,</i> . . . . .	...	...	...
The Jewish trial,	xxvi. 57-68	xiv. 53-65	xxii. 54, 63-71
Peter's denials,	xxvi. 69-75	xiv. 66-72	xxii. 54-62
Roman trial,	xxvii. 1, 2, 11-26	xv. 1-14	xxiii. 1-25
Remorse of Judas,	xxvii. 3-10	...	...
Scourging, mocking, and crucifixion of Jesus,	xxvii. 27-49	xv. 15-36	xxiii. 26-45
The death of Jesus,	xxvii. 50-56	xv. 37-41	xxiii. 46-49
The Burial,	xxvii. 57-61	xv. 42-47	xxiii. 50-56
<i>The Jewish Sabbath,</i>
The rest of Jesus in the tomb,	xvi. 1	...
VI.—THE RESURRECTION AND ASCENSION.			
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JOHN.	PLACE.	DATE.	CONTEMPORARY EVENTS OUTSIDE PALESTINE.
xii. 20-50	Jerusalem.		
...	"		
...	Olivet.		
...	...	April 1 A.D. 33	Agrippina starves herself to death.
...	Bethany.		
...	...	Apr. 2 A.D. 33	
...	Jerusalem.		The cruelties, mad suspicion, and licentious life of the emperor suggest that he is insane.
xiii. 1-38	"		
xiv. 1- xvii. 26			
...			
xviii. 1, 2	Olivet.		
xviii. 3-12	"		
...	...	April 3 (Old Style) A.D. 33	
xviii. 12-24	Jerusalem.		
xviii. 15-18, 25-27	"		
xviii. 28- xix. 15	"		
...	"		
xix. 16-29	Jerusalem.		
xix. 30-37	"	April 3 (Old Style) A.D. 33	
xix. 38-42	"		
xix. 42	"	Apr. 4 A.D. 33	
...	Jerusalem.	Apr. 5 A.D. 33	
xx. 1, 2	"	" "	
xx. 3-10	"	" "	
...	"	" "	
xx. 11-18	"	" "	
...	"	" "	
...	"	" "	
...	Emmaus.	" "	

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<i>Herod Agrippa I.</i> succeeds to <i>Gaulonitis</i> ,
to <i>Galilee</i> and <i>Perea</i> (<i>Herod Antipas</i> banished),
and to <i>Judea</i> and <i>Samaria</i> ,
<i>First preaching to the Gentiles</i> ,	Acts x.
Second Persecution — <i>James</i> beheaded— <i>Herod Agrippa</i> dies,	Acts xii.
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Felix procurator,
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Festus procurator (<i>Paul</i> brought before him),	Acts xxv.
Paul a prisoner at Rome (<i>Ephesians</i> , <i>Colossians</i> , <i>Philemon</i> , <i>Philippians</i>),	Acts xxvii.-xxviii.
Paul released by Nero ,
Gessius Florus procurator (65 A.D.)— Revolt of the Jews (66 A.D.),
Vespasian general in <i>Palestine</i> — Josephus commands Jewish army,
Destruction of Jerusalem by <i>Titus</i> ,

JOHN.	PLACE.	DATE.	CONTEMPORARY EVENTS OUTSIDE PALESTINE.
xx. 19-24			
xx. 25-29	Sea of Galilee. Galilee.		
xxi. 1-24			
...			
...	Bethany.	May A.D. 33	
...	"	" "	

DATE.	CONTEMPORARY EVENTS OUTSIDE PALESTINE.
June A.D. 33	
A.D. 34	
" 36	<i>Pilate</i> recalled.
" 37	Caligula emperor on the death of <i>Tiberius</i> .
" 40	Invasion of Britain by Aulus Plautius.
" 41	Claudius emperor on the assassination of Caligula. Banishment of <i>Seneca</i> .
" 44	War in <i>Britain</i> (43-51).
" 45	
" 51	War with <i>Caradoc</i> in <i>Britain</i> .
" 51	
" 52	Jews banished from Rome.
" 54	Nero emperor.
" 59	Nero murders Agrippa.
" 60	
" 61	War with <i>Boadicea</i> in <i>Britain</i> .
" 63	
" 64	Great Fire at Rome— First Roman Persecution of the Church.
" 67	
" 68	Galba emperor
" 69	Otho and Vitellius emperors } Empire convulsed with civil
" 69	Vespasian emperor. } war.
" 70	

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